

# The Catholic Guardian.

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SAN FRANCISCO, OCTOBER 12, 1872.

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## THE CATHOLIC GUARDIAN, A Weekly Newspaper AND REVIEW

PUBLISHED WITH THE APPROBATION OF  
THE MOST REV. ARCHBISHOP OF SAN  
FRANCISCO, AND THE RIGHT REV.  
BISHOPS OF LOS ANGELES AND  
GRASS VALLEY.

### TERMS.

(Payable strictly in advance.)

By Mail, per year	\$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12 1/2

### OUR CLUB RATES.

For papers sent by mail to one address.	
5 copies, one year	\$9 00
" " " " " " " "	20 00
" " " " " " " "	35 00

Larger clubs at the same rate, i. e. \$3.50 for each member.

### TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

### Advertising Rates of The Guardian.

A Square is Ten Lines of Nonpareil Type.

SQUARES.	One M'th.	Two M'ths.	Three M'ths.	Six M'ths.	One Year.
One	\$5	\$9	\$12	\$20	\$30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	56	90
Five	18	32	42	68	110
Ten	30	55	75	120	200
Fifteen	40	75	100	180	280

Transient Advertisements, 1.50 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

Wants and Personal Information, Advertisements, to cents per line each insertion.

Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure & draft on San Francisco, or a *Post-Office Money Order*, if possible. When neither of these can be procured, send the money, but always in a REGISTERED LETTER. All postmasters are obliged to register letters when requested to do so.

Communications intended for publication should be addressed "EDITORS CATHOLIC GUARDIAN;" business letters to "CATHOLIC PUBLICATION COMPANY," 403 Sansome Street, San Francisco, California.

## NEW BOOKS

For sale by

**MICHAEL FLOOD,**  
685 Market Street,  
SAN FRANCISCO.

Father Burke's Lectures and Sermons	\$3.50
Notes on the Rubrics of the Roman Ritual—O. Kane	3.00
The old God—Rev. F. Noethen	50
Sketches of the Establishment of the Church in New England	1.50
The Exiled Soul	50
Speeches from the Dock	1.25
Virtues and Faults of Childhood	1.25
Album, by Dr. Huntington	2.50
Six Weeks Abroad, by F. Harkny	1.00
Divine Life Blessed Virgin Mary, from the Mystical City of God	2.00
Duties of Young Men	75
Homehurst Rectory, by Sister M. F. Clare	2.50
Legend of St. Joseph	1.00
Devotions for the Ecclesiastical Year	1.50
Spouse of Christ	3.00

Books sent free, by mail, on receipt of the advertised price.

## SPECIAL NOTICE.

I HAVE great pleasure in offering to the people of the Pacific Coast a magnificent life-size bust of the great and good

### POPE PIUS IX.

by the Italian Artist Medardini, of this city, from a model by the celebrated sculptor Benvenuti, of Rome. This beautiful piece of workmanship is now on exhibition at my establishment. The likeness is pronounced excellent by those who are familiar with the Holy Father. In order to bring this fine figure within the reach of all, it is offered at the very low price of twelve dollars, or fifteen dollars with a suitable pedestal.

Orders to be addressed to  
**MICHAEL FLOOD,**  
Catholic Bookseller, 685 Market St.,  
San Francisco, October, 1872.

## QUITE AN ATTRACTION



—AT—  
**MRS. RIORDAN'S**  
Millinery Emporium  
134 Kearny Street.

One door from the corner of Sutter Street.

MRS. RIORDAN begs leave to inform the ladies of San Francisco that she has received the most elegant stock of Fall Fashions in Millinery Goods, consisting of the latest Paris and New York styles, which she herself selected with care. Please to examine her stock before purchasing elsewhere.

## REMOVAL! REMOVAL!

THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

**FRENCH CLOTHS,**  
**BEAVERS,**  
**DOESKINS,**  
**CASSIMERES**  
AND VESTINGS,

Which he will make up in the latest styles at greatly reduced prices.

**PETER SHORT,**  
Merchant Tailor,  
613 Montgomery Street.

English Cassimere Business Suits	\$40 to \$50
Beaver Suits	\$50 to \$60
Cassimere Pants	\$8 to \$12

## M. GUERIN,

## PRIZE BOOT MAKER,

327 and 329 Bush St.,

Between Montgomery and Kearny Streets,

SAN FRANCISCO.

ALL THE LATEST STYLES OF

Boots & Shoes for Ladies, Misses, Children and Gents,

Made to order at the shortest notice.  
Also a full assortment of Benkert's Philadelphia Boots.

## A. WALDTEUFEL,

287 Music Hall, First Street,

SAN JOSE,

Importer, Wholesale and Retail Dealer in

## CATHOLIC BOOKS,

PICTURES & ORNAMENTS,

MISCELLANEOUS BOOKS

AND STATIONERY.

AGENT FOR

STEINWAY & SONS' PIANOS;

CHICKERING & SONS' PIANOS;

HAYNES BROTHERS PIANOS;

BURDETT CELEST ORGANS;

MASON & HAMLIN'S ORGANS.

Always on hand a large assortment of the above named celebrated Instruments.

A liberal discount to the Rev. Clergy and Catholic Schools. Orders promptly attended to.

JOHN KAVANAGH.

T. CAVANAGH.

## JOHN KAVANAGH & CO.

## MERCHANT TAILORS,

AND DEALERS IN

Men's and Boys' Clothing and  
Furnishing Goods,

340 BUSH STREET, (north side) Near Kearny.  
SAN FRANCISCO.

## MURPHY, GRANT & CO.

Importers of

FOREIGN & DOMESTIC

DRY GOODS.

Our full importation being now complete, we can offer superior inducements to the Trade in

LADIES', CHILDREN'S & MEN'S HOSIERY.

VESTS, SHIRTS AND DRAWERS.

USPENDERS, TIES, Etc.

Furnishing Goods of All Kinds,

LISLE GLOVES,

And Sole Agent for the Pacific Coast for the sale of

Veuve Xavier Jovin & Cie,

KID GLOVES.

## MURPHY, GRANT & Co.,

SANSOME STREET,

Cor. of Bush St., San Francisco.

THE

## CATHOLIC PUBLICATION CO.

401 & 403 Sansome St.

Are prepared to do all kinds of

BOOK AND JOB

PRINTING

In the finest Style of the Art, and as

CHEAP

As any Printing House on the Pacific Coast.

## TOBIN, DAVISSON & CO.

IMPORTERS OF

## FOREIGN & DOMESTIC

FANCY GOODS,

SMALL WARES,

POCKET CUTLERY,

MILLINERY GOODS,

LACES & EMBROIDERIES,

WHITE GOODS,

LINENS,

HOSIERY & GLOVES,

GENT'S FURNISHING GOODS

## BLACK ALPACAS

Of the Celebrated DOUBLE-FACED BUFFALO BRAND.

Sole Agents, on the Pacific Coast, for CHENEY BROTHERS American Silks.

TOBIN, DAVISSON & CO.

Cor. Sutter and Sansome Sts.

## WM. J. HENEY & CO.

Importers, Manufacturers, Wholesale and Retail

Dealers in

FURNITURE,

BEDDING AND

UPHOLSTERY

GOODS,

No 725 Market Street,

Between Third and Fourth Sts., (Bancroft's Building)

SAN FRANCISCO.

## SAN FRANCISCO

—AND—

## COLORADO RIVER RAILWAY.

Office of the San Francisco and Colorado  
River Railway Company. No.

305 Sansome Street, San

Francisco, Sept. 24,

1872.

## TO THE PUBLIC.

THE Board of Supervisors of the City and County of San Francisco, having passed an ordinance submitting to the Electors the question of granting a subsidy to our Company, for the Construction of a Railroad to the Colorado River, to connect with the Railroads being built from the East, we are now in a better position to ask the citizens of San Francisco to join us and urge the importance of the undertaking; and beg to say:

First—We propose, in good faith, to build a first-class Railroad, with all the dispatch possible and certainly within the time provided in the Ordinance.

Second—We pledge ourselves as men to the fact, that we are entirely disconnected and free from all associations with the Central or Southern Pacific Railroad Companies or their Managers or Directors, and are in genuine competition with them, and we have no association or connection with any other Railroad Company or combination in existence and expect to have none, except business or running arrangements with lines from the East and South, which hereafter may desire to exchange business with us.

Third—We invite every citizen of the City and County of San Francisco to subscribe to our stock. Our books are open to all. Our Company is not a close corporation, and in no sense a monopoly. We particularly invite every tax-payer to subscribe, at least as much as he will be called upon to contribute to the subsidy, and thus, in a manner, free of legal difficulties, participate in the advantages growing out of the enterprise.

Fourth—A Committee of the Board will be in attendance at the office of the Company, No. 305 Sansome Street, from 10 A. M. to 3 P. M., daily, Sundays excepted, to receive subscriptions, and duly authorized parties will wait upon the citizens generally, giving them an opportunity to subscribe.

Fifth—This being an independent and competing road, there can be no reason for those who desire the success of such an enterprise to decline their co-operation, which we cordially invite.

J. MORA MOSS,  
PETER DONAHUE,  
W. C. RALSTON,  
GEO. H. HOWARD,  
JOHN O. EARL,  
MICHAEL REESE,  
JOHN PARROTT,  
H. M. NEWHALL,  
WM. T. COLEMAN,  
R. B. WOODWARD,  
JOSIAH BELDEN,  
ALBERT GANSL,  
H. D. ZACON.



# THE CATHOLIC GUARDIAN.

## SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers

of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-  
ed in 1851, and in 1852 was incorporated, with the  
privileges of a University. Diplomas are given in two  
departments—the Classical and Scientific.  
The College buildings are large and commodious,  
while extensive play-grounds, with two covered gym-  
nasiums, a swimming-pond, etc., afford every facility  
for healthful exercise.  
The College possesses a very complete philosophical  
apparatus, and valuable collections of Mineralogy and  
Geology. It has, also, practical schools of Telegraphy,  
Photography and Surveying. Assaying of native ores  
is taught in a thoroughly fitted chemical laboratory.  
The Scholastic Year, which is divided into two ses-  
sions of five months each, commences in August, and  
closes toward the beginning of June.

### TERMS.

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00  
Board, Lodging, Tuition, Washing and Mending  
of Linen, School Stationery, Medical Attend-  
ance and Medicines, Baths, Fuel, Light per  
year.....350 00

Modern Languages, Drawing, and Music form extra  
charges. For clothing, books, pocket-money, and the  
like, no advance made by the Institution.  
For further particulars, apply to  
REV. A. VARS, S. J., President.  
Jan-15

## COLLEGE OF NOTRE DAME

San Jose, California.

## YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-  
rated according to the laws of the State of Cali-  
fornia, and empowered to confer academic honors,  
commenced the Twenty-Second Annual Session on Mon-  
day, August 16th, 1872. The course of instruction em-  
braces all the branches of a thorough education.

### TERMS:

Entrance Fee, to be paid but once.....\$15 00  
Board and Tuition, per quarter.....62 00  
Washing, per quarter.....12 00  
Physician's Fees, per quarter.....2 50

Piano, Vocal Music, Drawing and Painting, form ex-  
tra charges; but there is no extra charge for the French,  
Spanish or German Languages, nor for Plain Sewing  
and Fancy Needle-work.

Payments are required to be made half a session in  
advance. Pupils will find it much to their advantage  
to be present at the opening of the session. Jan-15

## ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of  
the State of California, and empowered to confer  
Degrees, is situated in the City of Los Angeles, pro-  
verbial for the salubrity of its climate and the beauty  
of its scenery.

The faculty is composed of the FATHERS OF THE  
CONGREGATION OF THE MISSION OF ST.  
VINCENT DE PAUL, who devote themselves to pro-  
mote the health and happiness, as well as the intellec-  
tual and moral advancement of the students entrusted to  
their care.

The College is open to all over the age of ten years,  
who are competent to enter the primary course, and who  
come with respectable recommendations, provided they  
comply with the rules and discipline of the College,  
which, though strict, are nevertheless mild and parental.

### STUDIES.

The course of studies embraces a full course of Eng-  
lish and Classical Literature, the various branches of  
Mathematics, Ancient and Modern Languages, and also,  
a Commercial Department, to prepare young men for  
every branch of business.

### TERMS:

For Board, Lodging and Tuition, per Scholastic  
Year.....\$250 00  
Washing, per Scholastic Year.....30 00  
Piano and use of instrument, per month.....8 00  
Violin, Guitar, Flute, etc., each, per month.....6 00  
Vacation at the College.....40 00

Those who learn to play on one of the above named  
instruments, will have the privilege of using a brass  
instrument free of charge; otherwise, there will be a  
charge of \$3 00 per month.

For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
Jan-15

## DAY SCHOOLS

FOR

## BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COM-  
pleted a commodious School Building on First  
Street, near Bryant, where girls will be taught the va-  
rious branches of an English education.

A Boy's School is being prepared on Rincon Place,  
and will be placed in charge of competent teachers.  
SISTER MARY B. RUSSELL,  
Superior of Sister of Mercy.  
Jan-15

## ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers  
of the Society of Jesus, was opened for the recep-  
tion of students on the 15th of October, 1855. It was  
incorporated, according to the laws of the State, on the  
30th of April, 1859, and empowered to confer academ-  
ical degrees with "such literary honors as are granted  
by any University in the United States."

The design of the Institution is to give a thorough  
Classical, Mathematical and Philosophical education.  
But besides the Classical, there is, also, a Commercial  
Course.

The College is intended for day-scholars only.  
The hours of class are from 9 o'clock A. M. to 3 P. M.  
Punctual attendance is indispensable. In case of  
absence or tardiness, a note from the parents or guard-  
ians will be required.

Frequent tardiness or absence exposes the offender to  
the loss of his seat.  
Every Thursday of the Academic Year is a holiday.

### TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department.....\$3 00  
" in Grammar Department.....5 00  
" in Higher Department.....8 00

### EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,  
and Chemicals, first year, per month.....\$3 00  
For the use of Instruments, etc., second year, per  
month.....5 00  
For each Academic Degree.....10 00  
Jan-15

## SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL  
Course, receive the degree of A. B.; the Scien-  
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the  
convenience of those who wish to acquire a good, prac-  
tical education in as short a time as possible.

While proper care is bestowed on every branch in the  
College, our own language receives special attention.  
The daily exercises of the Students in Grammar, Com-  
position and Rhetoric are publicly discussed and cor-  
rected in the class-room.

### TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....\$250 00  
Entrance Fee.....10 00  
Physician's Fee and Medicines.....5 00  
Vacation at College.....40 00  
Day Students.....60 00

Modern Languages, Music and Drawing form extra  
charges.  
REV. BROTHER JUSTIN, President.  
Jan-15

## ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,  
California.

CONDUCTED BY THE PRIESTS OF THE

CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A  
picturesque elevation at the confluence of Van  
Duzen and Eel rivers, and near the town of Rohnerville.  
It is accessible from the chief towns in the vicinity by  
daily stages, and from other parts of the State by vessels  
and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and com-  
mercial. Splendid apparatus has been secured for teach-  
ing the natural sciences.

### TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-  
ing linen.....\$225 00  
Entrance fee, to be paid only once.....10 00  
Vacation at College.....40 00

DAY PUPILS.

Senior Class.....\$60 00  
Junior Class.....40 00

Music, vocal and instrumental, drawing, and modern  
languages will form extra charges. The two sessions of  
the scholastic year commence, respectively, on the 16th  
of August and the 16th of January.

All communications regarding the College to be ad-  
dressed to the Secretary, REV. F. ANTHONY,  
Very Rev. P. HENNEBERY,  
Superior.  
Jan-15

## St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.

DOMINIC.

THIS Institution affords every facility for the acqui-  
sition of a refined and solid education. The Acad-  
emy was founded in 1850, and now ranks among the  
most successful Educational Institutions in the State.

The course of instruction embraces the English,  
French, Spanish and Latin languages, Rhetoric, Elocu-  
tion, Composition, Ancient and Modern History, Bio-  
graphy, Mythology, Chemistry, Geography, Astronomy,  
and use of Globes; Vocal Music, Instrumental Music,  
including Piano, Guitar and Organ; Writing, Draw-  
ing, Painting in Water Colors and in Oil; Tapestry,  
Plain and Ornamental Needle-work, etc.

### TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....\$225 00  
Washing.....45 00  
Entrance Fee.....10 00

### EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....\$60 00  
Organ.....50 00  
Guitar.....50 00  
Vocal Music, in Class.....20 00  
Private Lessons.....40 00  
Drawing and Painting in Water Colors.....30 00  
Painting in Oils.....20 00  
Board during Vacation.....40 00

The Academic Year consists of two equal terms, the  
first commencing August 1st, the second, January 23d.  
Pupils of any religious denomination will be received,  
but, for the sake of uniformity, all are required to be  
present at the regular religious services of the Institu-  
tion.

Pupils entering after the commencement of a term are  
charged for such portion of it as may remain. No de-  
duction, however, will be made if the pupil is with-  
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-  
sistent with the spirit of a firm but mild government,  
will be paid to the comfort of the young ladies placed  
at this Institution.

Letters of inquiry may be addressed to the SISTER  
SUPERIOR.  
my25-tf

## FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by  
the FATHERS OF THE ORDER OF ST. FRANCIS, will  
commence on the first Monday in August.

The object of this institution is to give a good Eng-  
lish, Mathematical, Classical and Philosophical Educa-  
tion at the lowest possible cost—a want long felt in Cal-  
ifornia—and thereby bring its advantages within the  
reach of all.

### TERMS:

Entrance Fee, (to be paid but once,).....\$15 00  
Tuition, Board and Washing, per session of ten  
and a half months.....150 50

Music, French and German form extra charges.  
Those who spend their vacations at the College will be  
charged \$30.

Payments must be made semi-annually in advance.  
Parents will pay for medical attendance, and supply  
toilet articles, etc.

Money will not be advanced by the College; for the  
purchase of necessary articles, a sufficient sum must be  
deposited.

For further particulars, apply to  
REV. J. J. O'KEEFE, O. S. F.  
Jan-15

## ST. JOHN'S INSTITUTION

FOR THE

## Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE  
HEART OF MARY.

### TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, \$200  
Entrance Fee, to be paid but once.....10  
Tuition on Piano, per annum.....60  
French, per annum.....25

No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

### TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00  
Elementary and Senior, per month.....3 00  
Tuition on Piano, per month.....6 00  
French, per month.....2 50

No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

For Prospectus and further particulars apply to  
SISTER CARMEN ARGELAGA,  
Superior.  
aug24-tf

## CONVENT

OF THE

## Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE  
MOST HOLY AND IMMACULATE  
HEART OF MARY.

### TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-  
num.....\$200  
Entrance Fee, to be paid but once.....10  
Tuition on Piano, per annum.....60  
French, per annum.....25

No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

### TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00  
Elementary and Senior, per month.....3 00  
Tuition on Piano, per month.....6 00  
French, per month.....2 50

No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,  
Superior.

N. B.—The above Establishment is, also, the Noviti-  
ate of the Order.  
aug24-tf

## ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short  
distance from the sea, in the most delightful and  
healthy part of the city. The grounds are extensive,  
and the building is large and convenient.

The course of instruction embraces the usual branches  
of a thorough English education. Spanish is also  
taught.

### TERMS:

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,  
per annum.....\$200 00  
Piano and use of instrument, per month, \$6 60. 68 00  
Guitar, per month, \$5 00.....52 50

No extra charge for plain sewing, Fancy Needle-  
work, etc.

The Scholastic Year, of ten months and a half, com-  
mences August 16th, and terminates on the last Tuesday  
of June.

For further particulars, apply to

SISTERS OF CHARITY,  
Santa Barbara, Cal.  
Jan-15

## The "Catholic Annual" for 1872.

NOW READY:

THE ILLUSTRATED CATHOLIC FAMILY

ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies,  
\$2.50; one hundred copies, \$16.

The Church Publication Society.

LAWRENCE KEHOE,

General Agent,

No. 9 Warren Street, New York.

## H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street,  
Cor. Sutter, has just received a fine stock of  
Vestments, Holy Bibles, Remonstrances, Prayer Books,  
Chalice, Pyxes, Missals and Breviaries, with a splendid  
assortment of all the Catholic and Irish Books published  
in the United States and Ireland; and a fine selection  
of Velvet, Pearl and Ivory Prayer Books and all other  
fine Catholic articles.  
Jan-15



# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, OCTOBER 12, 1872.

No. 5.

## EDITORIAL NOTES.

AT the foundation of society lies the Sacrament of matrimony, as instituted by our DIVINE LORD, and as maintained by His Church; and one of the very worst evils of Protestantism is the destruction of this Sacrament. Protestants will yet talk of the hymenial Altar; but why "Altar?" They hold that man can join, and man can put asunder! And they are, in every place where marriage is not regarded as a higher estate than a mere civil agreement, reaping the fruits of this departure from the Commandments of GOD. In another part of this paper, we publish a very excellent article on this subject, from *Hall's Journal of Health*. The writer of that article views the matter entirely from a Protestant—from a New England—stand-point; but he makes a very hard case of it. "Divorces," he says, "are becoming so common, it is no longer a disgrace." He thinks that when forty or fifty cases of divorce are asked for in a single court, in educated, moral and religious New England, it is worth while to seek the cause. Although, as we have said, it is a good article, the writer does not touch the cause; he enumerates many results of a cause, but they are only results, the same as the divorces themselves are results. The cause lies in taking away from matrimony its sacred character—in allowing the State to marry and unmarry. Those who practice the religion of JESUS CHRIST, as expounded by His Church, are not troubled with any of the results complained of by *Hall's Journal*. Such thinkers as Mr. HALL should try and go deeper into this question, and not mistake a result for a cause, and should begin to inquire if it were not better to return to the Scriptural injunction—"What GOD hath joined, let no man put asunder!" And then let those who come to be so joined, understand that it is for life—for better or for worse, and that no man can have a right to put them asunder, and people will be more careful about how they enter such a state, and will make up their minds to bridge the many unpleasant chasms encountered in life's pathway. And these same people who have destroyed this Sacrament, repeat, with a pleasure almost amounting to ecstasy, the slanders of one M. LOYSON, that the Church holds marriage in a kind of disgrace! If they would all come back to the Church's teachings on the subject, they would soon find no causes for divorces, and married people would be happy and contented.

APPROPOS to the article we copied from *Harper's Weekly*, in our leader last week, we have read an article which bears on the subject matter, in the *London Tablet*, which we copy in another part of this paper. It is only by the circulation of papers defining the true position of the Church that we can hope to combat the many slanders set afloat concerning her. Even if no one but Catholics read these papers, reading helps all of us to think correctly about the matters transpiring in the world.

It is stated by JEAN that our ordinary soaps are so adulterated, under pretence of cheapness, that little of soap remains but the name. The chief adulterant is resin, which combines with the potash or soda in place of the 50 or 60 per cent. of fatty acid that should be present. These alkaline resins impart to the soap the power of lathering copiously, and they even saponify in water containing gypsum. These good properties are, however, counterbalanced by serious disadvantages. If resinous soaps are used in fulling cloth they produce blemishes. They also impart to worsted stuffs a peculiar greasy lustre, and wool scoured with these takes the mordants and dyes unequally.

In giving an account of the recent burning of a portion of the grand old cathedral at Canterbury, the *London Dispatch* indulges in a historical review, which we publish on another page. The *Dispatch* thinks the assassination of St. Thomas à Becket, before the Altar at the cathedral, "not utterly unmerited." After the "Conquest," the Norman barons looked upon the Saxons as their vassals—their slaves. Thomas à Becket was the first Saxon entrusted with any high office, being made Chancellor of the realm by Henry II. These Norman kings and Norman barons not only thought themselves privileged to rob and plunder the Saxons,

but they took upon themselves the privilege of disposing of Church property at will. Thomas à Becket, upon receiving the appointment of Archbishop of Canterbury, began to correct some of these abuses. He took up not only the rights of the Church, but of the Saxons. The contest between HENRY II, an imperious and tyrannical monarch, and the Archbishop of Canterbury was long and bitter. BECKET was, perhaps, the ablest man England had produced, and, added to this, he had great piety, great courage, an iron will, and a great sense of justice and right. When he made up his mind that a certain course was right, all the powers of England would not move him; even when death or a compliance with HENRY's orders were the alternatives presented, he kneeled at the Altar, and, in the real presence of his DIVINE MASTER, he said: "Into thy hands, O Lord, I commend my spirit;" and thus he received the blow that set his great soul free from earthly chains. But he was victorious even in death, for the proud Plantagenet monarch, as the *Dispatch* says, was forced to do penance at his tomb. For a whole day and a night, he bowed himself down on the spot where the brains of the sainted martyr had covered the floor, inflicting the severest scourging upon himself. Some four hundred years after his death, he was summoned into court by Henry VIII, his property confiscated to the crown for non-appearance (!) and his shrines robbed of the jewels which fourteen or fifteen generations had laid upon them. And Canterbury passed from the hands of the Church into those of the Kings of England, where it now remains. It has been more than seven hundred years since the great saint and martyr gave up his life in defense of the rights of the Church, but we believe he is yet praying for the return of Canterbury to the true faith, and that ere long those prayers will be answered. We would be willing to perform a pilgrimage to the Shrine of St. Thomas, could we witness the Mass celebrated in that grand Cathedral, and receive Our LORD on the spot made forever hallowed by the blood of the martyr.

SPEAKING of the Internationals and the Jesuits, the *London Tablet* very aptly remarks that it is worth observing that at the very moment that the liberal papers on the continent are applauding the tolerance of the Dutch Government in permitting this Congress, they are also enthusiastic in their approval of the expulsion of the Religious Orders from Germany. "Petroleum," to quote the *Bien Public*, "is offensive, but incense is seditious." Nor are even good and evil allowed equal development; the evil is allowed to propagate itself, but the good is forcibly suppressed.

AN inquiry into the foundering of the Peruvian steamer *Calderon*, in the Bay of Biscay, has disclosed the fact that the leak resulted from corrosion caused by mercury spilled from the gauge-cocks into the bilge, where, by lodging under the boilers, and becoming oxidized with strong hot brine from the boiler-leaks, it was converted into oxy-chloride of mercury. In the recent investigation into the loss of the *Megara*, it was stated in evidence that the washing about of a copper nail, in the bilge of the iron steamer *Grappler*, destroyed one of her plates, and caused a dangerous leak. Both metals, when exposed to the action of salt-water, become converted into oxy-chlorides, which corrode iron rapidly when in contact with it. This on the authority of the *Popular Science Monthly*.

THE editor of this paper has not the time to re-write long contributed articles on subjects purely metaphysical; especially where the contributors expect payment for them. We are willing to help develop genius, but, in the first place, we want see some inkling of the genius; and, in the next place, we are not anxious to pay for an article which costs us more labor to "fix" than the writing of one of equal length. Communications conveying information of events as they transpire, will, however, always be thankfully received, even if the whole shall require re-writing. In such cases the facts are all we want.

It seems that the Italian Government is determined to perpetrate a popular error. We are informed that Galileo is to be commemorated by the municipality of Rome. A tablet, which is to be placed at the Villa

Medicis, will contain the inscription: "Here was imprisoned Galileo, found guilty of having seen the earth move around the sun." Who found him guilty? Will some of those papers giving the above currency tell us?

OUR Catholic contemporaries give us words of cheer as we struggle up the hill of young journalism. The Philadelphia *Herald* of the 5th instant says: "THE CATHOLIC GUARDIAN, from San Francisco, California, comes to us this week greatly enlarged, and with the leaves cut and stitched. The GUARDIAN now contains sixteen pages of very interesting matter—is printed from fine, clear type, and on good paper. We are very glad to see this, as it is an indication that good Catholic papers will no longer have to beg for a reasonable support." Shall this be true? Shall papers purely Catholic live without begging for a reasonable support? Or must one dabble in the "filthy pool of politics" in order to draw out a precarious living? The writer of this Note has always taken a deep interest in politics. His pen has never been idle since the toga of American citizenship and of manhood rested upon his shoulders, but rather than mix such things with the propagation of the doctrines taught by Him at the mention of whose name all heads shall bow; rather than use the influence thus gained for purposes so mean, he would take the position of second assistant on a steam "Paddy!"

AS THE lawyers would say: Now comes the editor of THE GUARDIAN, and for answer to "PROSPECTOR'S" complaint sayeth: We have read carefully the *Catholic World* magazine for some years, and have failed to notice any tincture of Federalism or native Americanism therein; while he may have some doubts about the efficacy of Fenianism, we believe Ireland has no better friend than the editor of the *World*. We firmly believe, "and so charge" that PROSPECTOR has also misunderstood the meaning of *Freeman's Journal*. We can not believe that any Catholic editor would be guilty of saying that Catholic doctrines could prosper only under despotic rule. Now, about the course of our worthy San Francisco contemporary. Newspaper editors, like all other mortals, will sometimes make mistakes. Sometimes they discuss questions, right enough of themselves, but which are not "opportune." But, you say truth is always opportune; so it is, but policy is not. You are satisfied your neighbor has wronged you. You consult a lawyer as to your legal rights; he tells you that the result of a suit at law will be only to put him in a position to injure you further. You naturally fret and chafe under an enforced silence, but a suit, you conclude, is not "opportune." The school question is a very important one, but at this time, the Catholic writer must weigh well every word he prints, lest he should give her enemies a pretext for misrepresenting the position of the Church on the question. We approach the question ourselves with a great deal of diffidence. We do not understand that the Church attacks the common schools. Of course, she expects her children will have a Christian education, and she tries to provide means for the accomplishment of this result, independent of what the State may do. The hardship is with the individual Catholics—with those who are called upon to support schools from which they can not, in conscience, derive any benefit. We can not, in the limits of a "note" explain ourselves fully on this point, but we do not censure the course of our contemporary for dropping the question when its political friends were in power, for it would only have injured those friends, and have resulted in no good. THE GUARDIAN, however, has no political friends to assist, and whenever we think we can do the Church or her children any good by the discussion of any question, we shall not stop to inquire what party it helps or injures.

DONNE and others have shown that water without air will acquire a temperature far above 212° without boiling, and that it is then liable to burst into steam with explosive violence. It is thought that many disastrous steam-boiler explosions have arisen from this cause; and a firm in Nottingham, England, have adopted a process which is said to entirely remove the difficulty. They inject heated air at a temperature of 650° Fahr., near the bottom of the water-space, into the boilers,



waste-heat being utilized for the purpose. The incrustation of the boilers is thus prevented, the water is constantly aerated, and an economy of 15 per cent. secured; which in England alone, if the process were generally applied, would result in an annual saving of 16,500,000 tons of coal.—*Popular Science Monthly*.

THE Royal Astronomical Society are urging the English Government to erect an astronomical observatory in the highlands of India. A station in the region named, besides being of great service to science as affording an opportunity for observations within the tropics, would be of immediate utility in observing the transit of Venus, as it is said that the egress of the planet could be better watched in these highlands than in any other part of the British dominions.—*Ibid*.

If iron is withheld from animals, they sooner or later show signs of disease, which in man is attended with a peculiar greenish pallor of countenance, great weakness and general disturbance of the functions. It has been observed that plants grown in a soil without iron are affected in a similar way—that is, they are less thrifty, lose color, and give other indications of disorder. It is therefore inferred that iron is quite as essential to the growth of plants as to the growth of animals.—*Ibid*.

THE *Catholic Union* translates from *L'Univers* the following, without desiring to be held accountable for the misinformation it may possibly contain. If it be true, we may heartily exclaim *Deo Gratias!* If it be erroneous, we may pray for its accomplishment. If the statement does not record an actual fact, let us hope that its publication is simply premature:

"We read in the *Dimanche*, the weekly religious paper of the diocese of Amiens: "We are assured the Reverend Dr. E. B. Pusey, celebrated for his struggle against official Protestantism, or Anglicanism, and founder of a sect which is named after him, (Puseyism,) wherein auricular confession is admitted and practiced, has overleaped the last obstacle which separated him from the Roman Church. The Reverend Doctor is said to be en route for Rome, where he proposes to make a solemn abjuration of his errors at the feet of the Pope."

#### MATERIAL CONDITION OF THE STATE.

A TRIP through the agricultural portion of the State would lead one to suppose the State to be in the very highest state of material prosperity. Every description of produce is plentiful in every part of the State. But the farmers are not satisfied. They are not receiving that price for their productions which they should receive. If they could receive what ought to be paid them, this would be the most prosperous year California has seen. Wheat rings monopolize the shipping and fix the price of wheat. The Government, by means of an unjust distillation tax robs the vineyardist of his profits. Even the telegraph is managed in the interest of the "ring." The *San Francisco Chronicle* of last Sunday showed how this thing is done. These are matters of interest not only to the farmer, but to every man who expects to make a home in the State. Before the State can be in a prosperous condition, the farming interest must be placed on an equal footing with that of other portions of the world. On the subject of telegraphic control, the *Chronicle* remarks:

Directed in the interests of commerce, agriculture, science and intelligence, the telegraph is an incalculable benefit to mankind; manipulated in the interests of cliques and rings, instead of a blessing, it becomes a curse. No condemnation can be too severe for those who use the telegraph to mislead the community; yet that is being done in the city of San Francisco, to serve the purposes of those already grown rich on the labor of the people. The telegraph is made to lie. At present the great staple of California is wheat; it is far ahead of both the base and the precious metals, and throws the operations of the "bulls" and "bears" of California Street far into the shade. Dependent on a foreign market, it is of the first importance to us that we should be able to follow all the movements of that market from day to day, and to feel all its pulses as regularly as the operator feels the throb of the telegraph. Every day appear in the papers quotations telegraphed from Liverpool, purporting to give the price of California wheat in that market. Every one looks for those prices, buyer as well as seller; for all make their calculations by them and prices, when influenced by freight manipulation, rise and fall in sympathy with them. Yet, strange as it may appear to the general community, the prices quoted by telegraph are not the true ones. They have been for the last week, and almost in every instance, below the Liverpool market price—sometimes to the extent of *eighteen cents* per cental. For example, during the week ending the 27th of August, wheat in Liverpool was quoted by telegraph at 11s. 6d.; or \$2.84 per cental, when, according to the English commercial papers, it ruled from 12s. 6d. to 13s., a mean of \$3.02 per cental. Again, on the 30th of August, the same paper quoted California wheat in Liverpool as worth from 12s. 5d. to 13s. 3d., a mean of \$3.08 per cental, while it was quoted here by telegraph at 12s. 4d. or \$2.96, a difference of 12 cents per cental. Yesterday it was quoted at 13s. 2d. or, \$3.16, while it was most probably from 13s. 2d. to 14s., or an average of \$3.26. We leave these facts for the consideration of our readers. They can not be explained away; for, though those interested may pretend that the quotation is the general price of all wheat, and not that of California in particular that is quoted, the public look on it as the price of California wheat; it is intended to do so, and the Press also speaks of it as such. It is

hard to find words to express our indignation at the conduct of those who are privy to this system of telegraph lying, and who thereby conspire to rob the people of the State. It is incumbent on all respectable wheat-dealers to aid in exposing the guilty parties to the just indignation of the public.

Much has been said about the land monopoly in this State, and it has without doubt been the source of some annoyance if not of absolute evil, but if people can get all their produce legitimately worth, they can buy and pay for the land at any price yet asked. In fact, it is cheaper in California than any other place on the globe where the same amount of a given production can be raised, and placed on ship-board with the same facility. The great trouble is that in our, at present, isolated position, with our high rates of interest, we are subject to have all our produce "corralled," if we may use an expressive California phrase, by the different orders of "rings." This is an age of big undertakings. Men do not stop at an attempted monopoly because it requires millions of money to accomplish it. The only way to counteract this is by organization—by the combined action of the producers. We have before, in this paper, urged the organization of savings banks, in all the agricultural counties, controlled by farmers. The President of each of these county banks could be a director of a central bank located at San Francisco. Such an institution, rightly organized, could borrow money, either at New York or in Europe, at the very lowest rate of interest—say three or four per cent. per annum. This they could afford to lend to farmers either on grain in warehouse or on real estate. This thing is entirely practicable. The farmers this year have lost many millions of dollars by not being able to hold on to their productions. The only objection urged against this project is, that employes would steal from the concern! We do not believe that an average of five thousand dollars a year would be taken for which no account would be made, but if we allow that one million of dollars annually will be stolen, it would yet be a good operation!

We notice that California wheat is being shipped east by rail. A Boston party has contracted with Marcuse Brothers, of Marysville, for a thousand tons of wheat to be thus shipped. We can not see how wheat can be made to pay the high rates of railroad freight.

The profitable production of cotton is no longer an experiment in this State. The experiments of the Messrs. STRONG Brothers and BUCKLEY Brothers in Merced County, on a large scale, have resulted most satisfactorily. The yield this year, it is estimated, will not be less than 500 bales, or 500,000 pounds, which, at an average valuation of twenty cents a pound, will bring in the market \$100,000. The *Snelling Argus*, treating on this subject, says:

Cotton can be raised here at less cost of labor and capital than in any portion of the States bordering on the Gulf of Mexico, and we may reasonably conclude that it will become one of the most valuable products and will be the principle crop cultivated upon the rich lands flanking the various streams which flow through the San Joaquin Valley. But it is not enough that cotton in abundance should be raised here. It should also be manufactured here in our foot-hills where water-power can be had for propelling machinery at a very trifling cost. All of our cotton must be exported to the Atlantic States and Europe, for want of factories to work it up here into such articles as are in constant use and demand, and which could be manufactured here cheaper than in Massachusetts. Cotton and woolen mills here to work up a portion of the raw materials produced in this valley and the mountains contiguous would not only be of vast advantage to the country, but would also be found profitable investments.

From information the *Alta* gives, it would seem that the vineyardists are not likely to grow rich, although they have a very large crop. We quote here the remarks of the *Alta*:

The vineyardists of California will not grow rich this year, as a class. Although the grape crop is larger than ever before, it is also less profitable. The high price of casks, the large stock of wine on hand, the relatively small amount of capital in the hands of the wholesale wine-merchants, and the oppressive character of the Internal Revenue provisions relating to the distillation of brandy, combine to render this a season of hardship. Many of the vineyardists will have to sell fine Mission grapes for \$12 per ton, or little more than half a cent per pound, and \$20 is offered for fine foreign varieties suitable for wine. If the Internal Revenue law had been drawn in a manner to avoid oppressing domestic industry, in the matter of brandy, the surplus grape-crop could be utilized readily and profitably, but under the law as it is, hundreds of our citizens will suffer severe loss, and a promising branch of our agriculture is checked in its development. The Internal Revenue law is designed to oppress the large distilleries less than small ones—a kind of discrimination inconsistent with sound rules of political economy. The business should be left free to regulate itself, and interference is presumptively corrupt in motive as well as pernicious in its results. We do not say that the large distilleries would not be better for the interests of the vineyardists. The Johnson wine and brandy manufacturing company, which uses a patent chamber for catching, condensing and purifying the vapors from the still, continues to extend its operations. In 1869, 4,500 gallons were made with the Johnson still, near Folsom; and, in 1870, perhaps as much more; in 1871 a new still, in Sacramento, turned out 16,000 gallons; and, this year, 40,000 gallons will be turned out under the

Johnson patent, without the help of a new establishment which will use the process at Marysville. The Sacramento distillery will begin to receive the grapes this week, and will purchase more than 900 tons of grapes before the end of the season, and at Marysville 500 tons will be purchased. A machine patented to Mr. Johnson will be used to separate the grapes from the stems, with a capacity to handle fifty tons in a day. An average ton of grapes yields about forty-five gallons of proof brandy. The expenses on a gallon of brandy are thus calculated: Federal tax, 65 cents gold; grapes, 33 cents; cask, 10 cents; handling, crushing, fermenting, distilling and putting into the cask, 22 cents; total \$1.20. It is claimed that no small distillery can make brandy so cheaply, or so uniform in quality, or turn out a good article at one operation. A premium was awarded to the Johnson wine and brandy manufacturing company for their brandy at the last State Fair, and those who have tasted samples of it approve the award. In several weeks, when the distillery in Sacramento is in the midst of the season's work, it may be well for farmers, clubs to send delegates to examine the operation and report upon the quality of the product, and the relative value of the process.

#### THE INCREASE OF INFIDELITY.

"VANITY, vanity; all is vanity." Man springs involuntarily into existence, struts his brief hour on the stage, and, while in the midst of death, rears unto himself an altar, and imagines himself a God. Weak and vacillating, the creature of the moment, he believes his dependent force an independent power, his measured mind an unlimited wisdom, and, in his pride, would question the ALMIGHTY Himself.

Never, in all ages, was the tendency to infidelity so great as in this most wonderful of all centuries, the one in which we live. While the Church has made her converts by the hundreds of thousands, and her triumphs have rivalled those of the earlier eras when the blood of martyrs drenched the soil, and their bones whitened it almost every land, yet we must confess that the struggle which she has maintained with the cohorts of infidelity has not been one of the great victories. From the time when VOLTAIRE wrote, and JEAN JACQUES gave to the world his new found doctrines, bold men, men of mighty intellects, have again and again taken up the cudgels in this shameless fight, and waged savage battle against the Church and her teachings. Their assaults, of course, were powerless to shake the Rock of PETER; but, nevertheless, there were weak souls athirst for novel ideas, ready and willing to throw off allegiance to a religion which taught forbearance and love to one another, and these were enrolled among the company of unbelief. Time wore on, and the doctrines of these unbelievers, full of the teachings of immortality, attractive by their very license, gained other converts. Men began to go about preaching in the public places, and there were none to stop them. This was the age of free thought, they said—the glorious nineteenth century.

The era of liberal ideas had dawned at last, and mind was mighty and all-powerful. Men looked up at this, and they who had been content to be taught, who had lived happy in the faith of their fathers, set themselves thinking. The tempter came, and, as in the days of Paradise, he whispered: "And ye may be gods too." Their vanity was touched, and they were not slow to find that they were made for greater things. What though they conjured up in their meditations such shapes as fairly made them stand aghast! What though the gates of Hell stood open before them; the spirit of wicked curiosity urged them on, and they would not retreat. The mysteries which they had hitherto held sacred they now approached with sacrilegious rudeness, and gazed into with the eyes of materialistic skepticism. The party to which these men belonged was not new; but the beginning of the nineteenth century infused new life into it, and its progress has been rapid ever since. At that time the genius of invention awoke to life and action within the brain of man and took possession of his intellect. It swayed his will. It provided for the accomplishment of great things, were they good or evil. It left nothing within his reach untouched. It penetrated the holiest mysteries, pried into the laws of nature, and, later on, swept through space and vanquished distance with a flash. Nay, it contended for mastery with the elements, and maintained its equal struggle; and vain man, seeing the spirit which had found birth in his brain, said unto himself: "If all this can be done, if mind can so vanquish matter, is it not greater than all else? Is it not Almighty?" And so the evil seed was sown.

But not all of those who raised these dormant powers of the brain saw them as the materialists or were blinded to the power behind the throne; there were others who saw in the genius of invention a friend, a companion, a solace to the decline of life, and not the tyrant which the rest would make it. These were willing to guide their researches by the rules laid down by the Holy Catholic Church; they stayed their desire to probe the sacred mysteries, and while they disrobed the spirit of its skepticism, it came forth in the garb of true knowledge. Without religion to guide or check it when necessary it was rampant, recognizing no law, no restraint, treating alike the



sacred and profane, nay, scoffing at Omnipotence Himself. So certain is it that the intellect left to itself will fall ever into error through its desire of seeking novelty, it is necessary that it should be guided by one greater than itself; that one is Religion, divine and revealed, the religion of the Holy Catholic Church. By this we are taught that without the aid of Divine revelation man's knowledge is limited. Reason has its sphere, outside of which it is powerless to act. When it attempts to unravel the mysteries of profane science it is in its legitimate sphere, and the struggle between mind and matter is grand and glorious; but when it attempts the mysteries of Divine things it is encroaching, nay, almost courting destruction, and its rashness is pitiable. Taking all this into consideration, is it not easily understood that Protestantism is in fact the great hot-bed of all infidelity. It would lower religion from her lofty position, eliminate all idea of a Divine Religion, so that the weakest mind might question her powers and discuss her mysteries with sacrilegious tongue. This done, and man dictates to himself his own religion, subject to change from day to day. Reason is now upon the throne, and infidelity becomes master of the heart and affections. Catholics of America, would you see the glorious Nineteenth Century close in a gloom as dark as Protestantism would plunge it? Your recourse must be had to your Holy Religion. Heed her teachings and the most sacred social ties will be preserved; neglect them, and they will be snapped asunder, and discord will reign supreme. Begin with the generation growing up. Train them to the army which is destined to stay the approach of the cohorts which will cause the destruction of all society. Infuse virtue into their hearts and encourage them on the road to morality.

#### PRAISES FROM AN ENEMY.

MAMIANI, the conductor of the *Antologia*, (an anti-Catholic periodical) comparing the *Civiltà Cattolica* with the rest of the Italian Liberal press, thus addresses his compeers: "The negligence of our writers turns greatly to the advantage of our adversaries, while your publications, having few readers, cause no perceptible results, and scarcely promise a few years of miserable existence. The hyper-Catholic journals spring up, one after another, in great numbers, and all of them continue and prosper without any appearance or fear of failure. Among them, like a beacon light, shines the *Civiltà Cattolica*, a periodical I can not say whether political or religious; but certainly one of the most eminent which the European press can offer. Its work is a continued embroidery laid upon the woof and warp of the unalterable maxims of the Society of Jesus; and all that the Vatican Council lately pronounced and decreed, all were found discussed in it, and its conclusions settled twenty-three years in advance. (Here Mamiani does not know what he says; for the Vatican Council did not define any thing that had been known only since the Jesuits began the publication of the *Civiltà Cattolica*, but it declared explicitly, as articles of faith, those doctrines which had been believed as true during nineteen centuries by the whole Catholic Church.)

Mamiani continues: "All that a subtle dialectic can do, a keen penetration, boldness in giving a denial, and affirming what it thinks to be true, perseverance in repeating the same things over and over again, a certain earnestness and vehemence of mind sure of the truth which it grasps—all this is constantly reproduced every fortnight with renewed vigor and freshness, ever engaging in new battles with the same weapons of arguments, and in a plain, polished and redundant style—such as the Jesuits best know how to use. As to their knowledge of history, there is no association of men that can bear comparison with the Jesuits. And their importance and celebrity increases the more in proportion as all Europe persecutes them most fiercely, but without any appreciable success. Hence, none should accuse them of vanity and presumption, if they thought themselves deserving of glory, and considered the ever-rising persecution against them as unjust and ungenerous as it is cruel."

Such an avowal from an enemy of the Church and the Jesuits is truly a certificate of good behavior, of which the Jesuits may feel justly proud.

#### ST. PETER'S CHURCH.

THIS church, under the pastoral charge of the Rev. Father GIBNEY, which has recently been enlarged and remodeled to meet the wants of the rapidly increasing congregation, was dedicated by His Grace the Most Rev. Archbishop, on Sunday last. Long before the hour of service, the building was crowded with earnest worshippers who came to offer their thanksgivings to God for the great work already accomplished in this the youngest of our city parishes.

His Grace was assisted in the solemn ceremonies of the dedicatory service by the Rev. Father CASSIDY, who was celebrant of the Mass, Rev. Father O'CONNOR, Deacon of the Mass, the Rev. Father MORRISSEY Sub-deacon, and the Rev. Father GIBNEY Master of Ceremonies.

Lambillotte's Grand Mass was sung, as effectively, we presume, as any service of the Church can be rendered by a quartette choir in an organ gallery. We hope to live long enough to see the day when this quartette-gallery arrangement will be banished from every Catholic church in the land. It does not belong to us. It is one of those innovations of puritanical protestantism which has been tolerated in some of our churches, and is as foreign to the order and services of Catholic ritual as are the teachings of JOHN KNOX or his lineal descendant JOHN HEMPHILL.

The sermon on the occasion was preached by the Rev. Father BUCHARD, S. J., in his usual forcible and fervid style. Taking for his theme that grand text addressed by our LORD to His Apostle—"Thou art PETER, and upon this rock I will build My Church, and the gates of hell shall not prevail against it," he proved, beyond the possibility of a doubt, that the Catholic Church is the spotless Bride of CHRIST, whose clothing is of wrought gold, and to-day, after the lapse of nearly nineteen centuries, she still stands where she was placed by the hand of the Almighty; calm upon the Rock of Ages; the waves of heresy and infidelity ever raging madly against her and forever breaking at her feet. Father BUCHARD proved conclusively the illogical and untenable ground of Protestantism, which, with its endless divisions and subdivisions, its contradictory and contradicting doctrines, is subversive of the whole system of Christianity, and, as a logical result, leads to infidelity.

We will not attempt to portray the emotions of the congregation when, at the peroration of his discourse, Father BUCHARD, with a force of language and a power of illustration seldom equalled, described the grand old Catholic Church, built upon the granite rock of PETER—a divinely planned and an imperishable structure, towering above the clouds of persecution, standing unmoved amidst the jarring sects that error has multiplied and the broken scepters and ruined empires that time has scattered around her.

Besides the Rev. clergy who took part in the services we noticed in the sanctuary the Rev. Father GALLAGHER of St. Joseph's Parish, Rev. Father KING, of Oakland, the Rev. Father McCULLOUGH, and others. In the afternoon there was an examination of the Sunday School children before the Sunday School Union, and at the close of this service solemn benediction was given by His Grace the Most Rev. Archbishop.

#### RELIGIOUS PROFESSION.

THE *Humboldt Times* of September 28th, a Protestant paper, has the following:

A very solemn and imposing ceremony took place at the being that of the profession of a Sister of Mercy, or taking the Black Veil. It would afford us pleasure to give a detailed account of this ceremony, believing that it would prove of interest to our readers, but press of other matter compels us to be brief. This ceremony is a solemn and public offer of a lifetime to the exclusive service of Almighty God, directly or indirectly—directly in acts of praise, thanksgiving and prayer—indirectly, in acts of charity to our neighbors, in their various wants and necessities; visiting the almost despairing convict in his dark and gloomy cell, entering the desolate hovel of the poor and afflicted, bringing consolation to the wearied and broken-spirited; to moisten the parched lips and cool the fevered brow, to wipe away the death-sweat with all of maternal care and solicitude from the pallid face of a mother's darling and a father's pride, who, straying from the paternal roof, dies a stranger in a distant land, or in training the young of the gentler sex in the ways of virtue, modesty and religion. The postulant for the Black Veil must undergo a period of probation of two years and a half, prior to her profession, or receiving the Black Veil. During this time, she is instructed in all the duties and obligations of a Religious in the Order of Mercy, and is free at any time to withdraw from the Community. Any resort to compulsion or undue influence on the part of those in authority, would, as declared by the Rev. Mr. Hennebery, render her vows invalid, null and void. The young lady who made her profession on this occasion, is a native of New York, about twenty years of age, of superior talent and highly cultivated mind; a relation of Rev. Dr. Cummings, whose name already holds a prominent place among American poets. The ceremony commenced by a procession of the officiating priests, followed by all the Sisters of Mercy, the Mother Superioress leading the postulant by the hand to the altar. Then a series of prayers were offered up and the various blessings of the veil and ring, as the spiritual spouse of Christ, (each professed Sister wears a ring) were given. At this point Very Rev. P. Hennebery, of St. Joseph's College, gave an instruction explaining the Catholic's view of religion and Monastic institutions, their marked influence in perfecting civilization and advancing the cause of religion. His discourse was calculated to remove many of the wrong impressions which exist in regard to those institutions. At the conclusion of the sermon, Miss Cummings was conducted to the front of the altar, where the following questions were propounded and answers given:

Question—My child, what do you demand?

Novice—I most humbly beg to be received to the Holy Profession.

Question—My child, do you consider yourself sufficiently instructed in what regards the vows of religion, and the rules and constitutions of this institute? And do you know the obligations you contract by the Holy Profession?

Answer—Yes, with the grace of God.

Priest—May God grant you perseverance in this, your holy resolution, and may He deign, in His mercy, to consummate what He has begun. In the name of the Father, the Son and the Holy Ghost, Amen.

The Mass was then begun and the solemn chant of the choir filled the church with sweet melody. Toward the conclusion of the Mass, the novice made her act of profession, in the subjoined words, which she uttered in a clear and audible voice:

In the name of our Lord and Saviour, Jesus Christ, and under the protection of His Immaculate Mother, Mary, ever Virgin, I, Maria Josephine Cummings, do vow and promise to God, poverty, chastity and obedience, and service of the poor, sick and ignorant, and to persevere until death, in this institute of our Lady of Mercy, according to its approved rules and constitutions, under the authority, and in the presence of you, Very Rev. Patrick Hennebery, Provincial of the Congregation of the Precious Blood, and of our Reverend Mother Mary Ledwith, called in religion Sister Mary Gertrude, Superioress of this Convent of Mercy, in Eureka, Humboldt County, State of California, on this twenty-fourth day of September, in the year of our Lord one thousand eight hundred and seventy-two.

The following clergymen were present, officiating and participating in their respective departments: Revs. P. Hennebery, B. Dickman, F. Anthony and D. F. Dade, and Messrs. Godfrey and Satori, students of the Congregation.

The Church was beautifully trimmed with evergreens and flowers.

#### PRESENTATION.

ON Wednesday evening of last week, the Rev. A. J. Cullen, Assistant Pastor of St. Joseph's Church, of this city, was presented with a handsome gold medal and chain, by the St. Joseph's Sunday School Society. The medal, which was manufactured by Braverman & Levy, jewelers of this city, is a splendid piece of workmanship, and reflects great credit on that firm. It is round in shape and bears the following inscription: "Presented to the Rev. A. J. Cullen, by the St. Joseph's Sunday S. F., Oct. 2d, 1872." On the obverse side is a chalice and host engraved and enameled, with the words "*Hoc est enim Corpus Meum*," and on the reverse side the words "*In Hoc Signo Vincas*." Mr. M. Warde, President of the Society, assisted by Mr. D. W. Hart, Superintendent of the school, on behalf of the Society presented the medal. Mr. Warde delivered the following appropriate address:

REVEREND FATHER CULLEN:—We, the members of the Sunday School Society, anxious to show our appreciation of your worth and excellence, and as a slight token of regard and esteem for you, present you with this medal. We give it, not for its intrinsic value, but in acknowledgment of the many services rendered by you to our Society; and when in the course of human events, death, and the many vicissitudes of life shall have scattered the little band that now compose the Sunday School Society and you shall be called upon perhaps to officiate far from the scenes of your first clerical labors, this little token will serve to remind you of the St. Joseph's Sunday School Society of San Francisco.

Father Cullen was almost overcome by this mark of gratitude from the Society, and after recovering his self-possession, responded in a neat and appropriate speech, after which he was warmly congratulated by his friends of the Sunday School Society. Rev. Father Cassidy, D. D., of St. Joseph's, and the Rev. F. Kelly, of Sacramento, were present, and were highly delighted to witness the warm feeling that existed for their reverend friend; they also made neat speeches, after which the meeting adjourned, highly delighted.

MISSION AT LIVERMORE.—Rev. Father Buchard, S. J., will commence a Mission at Livermore on the 20th instant. This is quite a thriving railroad town. The Catholics have just completed there a very nice church. If any there be, at Livermore, who desirous to subscribe for THE GUARDIAN, he can give his name to FATHER BUCHARD.

THE HOLY FATHER.—Michael Flood has on exhibition, at his store, a life-size bust of the great and good Pope Pius IX, by the Italian Artist, Meucarini, of San Francisco, from a model by Benzoni, of Rome. This beautiful figure is offered at the very low price of twelve dollars, or fifteen dollars with pedestal.

DEDICATION AT MILPITAS.—On Sunday, October 20th, the Most Rev. Archbishop will dedicate the new church at Milpitas, Santa Clara County. The dedication sermon will be preached by Rev. Father Gibney, of St. Peter's Church, in this city.

BISHOP AMAT.—The Rev. Bishop AMAT preached at St. Joseph's Church, Tenth Street, on Sunday last.

#### SPIRIT OF THE CATHOLIC PRESS.

IN a "note" last week, we noticed briefly the charge of the late Father HYACINTHE, that the Church held marriage in a kind of disgrace. Glad of an excuse to have something to say against the Catholics, the *Christian Union* takes up this statement and comments on it as follows:

The mistake of the Church of Rome seems to us as fatal an error as ever entered the minds of men. That Church has founded its practice of priestly celibacy on the idea that marriage involved degradation, that it was a concession to human weakness, and incompatible with the highest spiritual condition. A more degrading and mischievous falsehood never came from the father of lies. Its effects, historically viewed, have been wholly evil. Affixing a stigma to the noblest human relation, it has, in so far, actually degraded that relation. It has established for the officers of the Church a law flatly contradictory of the human nature that God made. The natural result has followed. Setting up for its clergy an artificial and false standard of purity, it has hindered them from reaching that which was divinely ordained.



This is very well answered by the Louisville *Catholic Advocate*, from which we quote :

The Church of Rome "has founded its practice of priestly celibacy" on no such thing; no idea of degradation involved in matrimony ever entered the mind of monk, priest or bishop in the Church, in the connection with the question of celibacy. There is no foundation then for moralization about degradation, mischievousness, and the father of lies. There is no evil to be viewed historically. The Church of Rome looks upon marriage as a Holy Sacrament, and at all times a state ordained by God—one of the noblest human relations. She has simply taught what she has received from the apostles, notably from St. Paul, that marriage is good but virginity better. She has, among the saints on her calendar, names of men and women who, in the married state, have attained to "the highest spiritual condition." She has not taught that matrimony was a concession to human weakness, but that it is the oldest state ordained by God for the highest and holiest purposes.

Does it not suggest itself to mankind that the condition of matrimony has been reduced in our day by the sects, and infidel governments have affixed the stigma on this "noblest human relation" that must one day culminate in a state of immorality that can hardly be conceived.

We can not be affected now by vague charges against the Catholic clergy, about past or present immorality; we know that no state under heaven is free from disorders and scandals, or ever will be; but when we come to the facts, we will expect better proof than novels and romances. The condition of the world at the present day is what we are more concerned with, and in it we are not afraid of a comparison. The most notable stigma affixed in her day on the noblest human relation is this of Loyson, who, in defiance of a deliberate vow or oath, has attempted to marry. It is the most illustrious testimony our age has rendered to the legality of divorce. It snaps another link in the chain that has held marriage in the high estate to which the Church of Rome moored it. This is all we see in Loyson's marriage. We are sure that the better part of the Christian world will hear us in the assertion that we have by it only made another step forward toward the final breaking up of the only sanctity that hedges round the family circle, the inviolability of the marriage bond? But we could hardly expect any other sentiment from those who preached and have practiced the doctrine of divorce, that greatest curse of our land and age. The praises of marriage from such sources seem more like mockery.

They could afford to let the Church of Rome alone for awhile, for they say nothing that has not been shouted out a thousand times before. They might spend a little of their zeal on the morality that surrounds them. They surely hear the stifled cry of thousands of infants murdered systematically by mothers who look upon marriage in any other light than a holy or a noble state. They might strive to repress the bold, impure impudence of thousands of "grass widows" who run around the land, decrying the bond of marriage, preaching up free love and the legality of child-murder, and willing to add to the rest of their sins the sacrilege of marrying a sworn celibate. These are some of the effects of the high opinion held in our country of marriage as the "noblest human relation."

It seems that in other countries than our own, newspapers are filled with all manner of reports concerning the actions and intentions of our HOLY FATHER. The *London Register*, speaking of this propensity to meddle, says :

The persistence with which journalists of every country insist on assuring us that they are perfectly well acquainted with all the movements, occurrences, and what they are pleased to term "secret policy of the Vatican," is eminently amusing. The instruction to be derived from their authentic information can not be said to be deficient in variety. One day we are told that Monsignor Daniel has been "prospecting" the Chateau of Pau, to see if it is a suitable abode for the Pope. No sooner has this story received a flat contradiction than another speculation is hazarded that Monsignor de Merode has been sounding the way for the flight of his Holiness to Belgium. And now the *Debats*, through the medium of its Florentine correspondent, would lead us to the belief that efforts have been made to induce Pius IX to leave Rome and take up his residence here in England, where his presence would give great impetus to "the Catholic movement," whatever that may be. We wish the ingenious gentlemen who waste so much of their abilities in these exciting, though somewhat trite flights of imagination, could be supplied with some materials for news which would not put their capabilities of invention to such severe tests. France, Belgium, or England would, doubtless, each of them furnish a secure resting place for the Pontiff; but we can state authoritatively that his Holiness has no intention whatever of leaving Rome.

The *Register* also discusses the rights of the Holy Father, as follows :

The second anniversary of a great crime will occur next Friday. Two years will on that day have elapsed since, on the 20th September, 1870, the army of Victor Emmanuel burst into Rome, and by brute force trampled on the rights of the Sovereign Pontiff, the only lawful ruler of that city. The day is to be marked in Dublin (the Catholic capital of the British Empire) by a solemn Requiem Mass, for the repose of the souls of those who died fighting for the Holy Father, and also by a public meeting to protest against the continued alien occupation of Rome. The meeting is convened under the auspices of the League of St. Sebastian, with the full sanction of the Cardinal Archbishop of Dublin. This is a good step, and it is hoped that similar meetings (we mean large public meetings in the full sense of those words) will be held, if not on the 20th, at least soon afterward, in London and other cities of the United Kingdom. The defense of the Holy Father announced to be part of the work of the new Catholic Association, and the first aggregate meeting of that body, could not be held in connection with any more important sub-

ject than one in which the dearest rights of the Catholics of the world would be boldly and courageously vindicated by a manly protest against the outrage of 1870.

The violent seizure of Rome, under the most hypocritical pretences, must always be looked upon as an act to be denounced by every honest man. The King of Sardinia (for that is Victor Emmanuel's only legal title) has no more right to Rome than the Pope has, in a temporal sense, to London. Catholics owe it to themselves to keep up a constant protest against that which was not only an act of gross injustice, but a sacrilege. Rome belongs to the whole Catholic world, and it is an heirloom in which all Christendom has a share. Even the Pope himself could not hand it over to any other ruler, for it is a portion of the patrimony which he received from his predecessors as a sacred trust, and, as such, it is his duty to transmit it to his successors. The world applauded when the spoliation took place, but One who is greater than the world will in His own good time restore His Vicar to his rights. Catholics have hitherto been too tame under this grievous wrong to their earthly Head. No length of time can give the despoiler of the Pope a right to Rome. A time is coming when the pent-up feelings of the great mass of Catholics must be let loose, and we believe that the indignation of the Catholic world will yet sweep the robbers out of the Eternal City. The good work will be commenced next week in the metropolis of that island which, from the days of St. Patrick, has, during fourteen centuries, been always faithful to the Holy See. A public meeting assembled there, under the sanction of the highest ecclesiastical dignity of the Church in the British Empire, will boldly fling back the taunts in which the enemies of truth have too long with impunity indulged. The feeling will quickly spread, and if active measures be taken (and they are progressing in many parts of England) we shall, before long, see the demand for the restoration of the Holy Father to his rights made in a manner which must be irresistible, because it is founded on justice and on truth.

THE New York *Tablet* discusses the "glorious revival in France;" "The Louisville convention and its candidates;" "progress of the German persecution;" and "Mr. HYACINTHE-LOYSON and his marriage." These articles are all good. The two latter have been discussed in these columns; the "convention" business does not come within the scope of this journal, but we clip the following from the first article :

To Catholics everywhere who have hoped and prayed so long for the triumph of religious principles once again in France, and the return of that great nation to her place in the van of Catholicity, it will afford both joy and consolation to know that the dawn of that better day so long sighed for, so sure to come at last, is at length flushing the long-darkened skies of that fair and noble land. Made wise and humble by the sad reverses which God sent her in mercy and in chastisement for her many and great sins, France begins at last to see how fatal was her error in trusting to her armies, or her guns, to keep her proud position among the nations. Convinced by sad experience that all power and all success that is worth the having comes from above, and that God alone sways the destinies of nations, rewarding in them, as in individuals, justice and virtue, and fidelity to Him, and punishing their crimes and transgressions with terrible chastisements.

To effect this change, to open the eyes of the French people and their rulers to these great truths, and so to save them from the dread penalties so many of them had incurred by national pride, by desecration of the Sabbath, by infidelity and impiety, by all abominations, was the object of the many apparitions of Our Blessed Lady in various parts of France during the past twelve or fourteen years. Multitudes of people, all the country over, were drawn closer to God by these warnings from on high, and the vast Christian element always existing in France was quickened by them into new life. But still the evil went on increasing, the bad grew worse year by year, as the good grew better, and vice, and irreligion, and utter forgetfulness of God, were the order of the day in high and low life among a large proportion of the population.

The day of retribution, long threatened, came at last. The armies of France were utterly, although not shamefully, defeated; the spoiler came and laid waste her fair and fertile fields, sacked and pillaged her towns and cities, and ravaged the country with fire and sword, until the so lately proud and prosperous nation became the object of the world's charity, the saddest sight under heaven.

The enemies of France, of Christian France, roared and shouted with delight; their convecticles re-echoed with the cry: "Babylon the Great is fallen! The eagles of France will never soar again! France is down forever, and Rome with her! Give thanks! The great ally of Rome is humbled to the dust—her glory is departed!"

So said the preachers of the thousand sects, but so said not Catholics on earth, and so said not Mary in heaven, to whom the crown of France was vowed ages ago by a pious king, and whose "kingdom" Catholic France is proud to call herself. The Queen of heaven knew that her prayers would at length obtain the conversion of her erring French children, and that France would once again be the pride and glory of the Church, her most faithful ally and devoted child.

Even now the change is visible to the whole world. Day by day and hour by hour, the French people are thronging more and more around the altars of religion; churches, for long deserted, are thronged, the confessionals are crowded, the priests can, in many places, scarcely attend to the eager multitudes who come to approach the Sacraments, to hear sermons, to receive instruction. A mighty love of penance seems to have suddenly awakened in the hearts of the Christian people of France; pilgrimages are being made to the favorite shrines of France; Mother of God and the guardian saints of France, to invoke a blessing on the nation, and obtain from Almighty God her return to the ways of holiness. Thousands of pilgrims, of all ranks, ages, and conditions, are seen traversing vast districts, to pray at Lourdes and La Salette, and other famous shrines,

and the sights that are seen now in France remind us of her best and most glorious days, proving beyond all doubt that the faith of the nation was not dead, but sleeping, and that it is now awakening to new life and vigor.

Next week we shall give an account of some of these grand demonstrations of French faith and fervor.

THE *Irish Republican*, a new paper published at Washington, comments on the policy of the Government in regard to the Indian reservations. We extract the following interesting particulars :

Fort Hall, in Idaho Territory, contains about 1,900 Indians, 1,000 of whom are Catholic, and have been Catholic for years. The remainder were being brought into Christianity, and were already under the missionary influence. There was a consecrated church there, and the Indians were well advanced in reading and writing, and were as truly Christian as any Congregation in Washington. Yet this was turned over to the Methodists, and a young man, named High, appointed agent. He and some of his friends are large stock-raisers there, and the mere saving of Indian souls is a farce. He is not even a minister. Father Mesplie states that he could have 50,000 Indians in and around Fort Hall inside of three years if the mission was left in the hands of the Catholics. There never was a Protestant minister among those Indians. At the Warren Springs Agency, Oregon, all the Indians are Catholic. Father Mesplie has attended them for ten years. At Simcoe, Washington Territory, there are 1,700 Catholics. At Siletz, Oregon, 1,200 Catholics.

The Blackfeet Indians, of Montana, number 600 Catholics. In fact, all the Montana Indians are Catholics. Yet the Indian Superintendent of Montana loses no opportunity of insulting and harrassing the Catholic priests in their missions among the Blackfeet. The Puget Sound Indians number 10,900, and are Catholic. They were Catholic before the organization of the Indian Department. Yet the Catholics have only a sub-agency from the Government. This mission is considered by the Department a model school. It is under the charge of the Sisters and Brothers. The *Cœur D'Alene* are all Catholics. They received the name of *Cœur D'Alene*, "Crooked Heart," from the trappers on account of their treachery before they were converted. Now they are the most peaceable tribe in the Great West. But the old spirit only slumbers, and nothing but fair treatment can keep them peaceable. Father Mesplie informs us that the Government has set apart a reservation for the *Cœur D'Alenes*, which places the old mission—established over forty years ago by Father De Smet—in the centre of the reserve.

It is of the utmost importance that measures should be taken to prevent the encroachments of the whites on this reservation, for the *Cœur D'Alene* will stand no imposition or persecutions. They being Catholic, it is only simple justice to appoint a Catholic agent, and we respectfully ask the able Secretary of the Interior, Mr. Delano, who has charge of all these things, to consult Father Mesplie, who represents the Archbishop of Oregon, on such appointment. These same Indians were forced into outbreak by cruel treatment in 1858 and 1859, and were it not for the labors of Father Joset the war would have cost the Government \$25,000,000, besides the sacrifice of life. Gen. Wright, who commanded the United States forces, bore testimony to this in his reports.

Klamath, Oregon, has 1,000 Indians, 500 of whom are Catholic. The now venerable Archbishop Blanchet, of Oregon, established this mission in his young days, long before it was a reserve. The Methodists have it now. The Nez-Perces Indians at Lapway agency, Idaho, number 4,000, and are all Catholics with a few exceptions. They were first converted by the great French Jesuit, Father Devost, about forty years ago. Father Devost was the companion of Father De Smet. He has been dead about eighteen years, and is buried at Santa Clara, California. His missionary work was continued by Fathers Ravalli, Gazzoli, Cialdini, and the present priest, Father Cathaldo. The Presbyterians had some representatives among the Indians for some years, but they were hunted off for some reason by the Nez-Perces. Yet this mission was turned over during the past spring to the Presbyterians—more than 3,000 Catholic Indians. Father Cathaldo is now attending to the Indians about one hundred miles from the agency. Of course all the impediments that can be are thrown in his way. The Presbyterians are paid for tending to about fifty Indians, while the Catholics get nothing for taking care of over 3,000! All these missions taken from the Catholics are only those which were under the supervision of Father Mesplie. They constitute but a small share of the missions taken from the Catholics.

THE *Baltimore Mirror* has the following concerning the installation of the Most Rev. Archbishop Bayley to the See of Baltimore :

This happy event is to take place on Sunday, the 13th of October. The Holy Father sent the Pallium to our eighth Archbishop by Bishop Becker, lately returned from Europe. Archbishop Bayley will receive its solemn investiture at the time of his installation. We presume that a large delegation of the Hierarchy will attend at the interesting ceremonies. We have heard of several Bishops who certainly will be in Baltimore for the purpose.

The new Archbishop proposes to assume his exalted place without display or marked demonstration. Agreeably to this view, we are inclined to think that no formal procession will be had on the occasion. Most Rev. Dr. Bayley will arrive here quietly, and while his installation, if his own wishes are carried out will be conducted with all the usual ceremonies of the Church, the pomp and pageant of the people will not take place. The taste of the new Prelate in this respect is very simple and ascetic. The first decided manifestation of his advent will perhaps be made by him when he enters on the field of his new labors and the reins of authority are fairly in his hands. His wonderful administration of the affairs of his former diocese gives token of the character of the man. Zeal, enterprise and single-minded devotion to the duties of his office told so remarkably



in Newark, where the religious face of the earth was renewed by Dr. Bayley, that we make no doubt his advent in Baltimore will first be signalized in a marked degree by some act of his as Archbishop, tending to advance the interests and benefit the essential cause of Catholicity in the Archdiocese.

When the lamented Spalding passed away, we thought, in our sorrow, that the vacant throne would not soon be filled, and that a successor would with difficulty be found to take his place. But Divine Providence always raises up worthy laborers for the vineyard. Dr. Spalding once remarked to us, about a year before his death, that he felt he would be called from earth in a short time. His words were, "I have not a year more to stay." During those last months in which he seemed to have so clear a premonition of his approaching death, Bishop Bayley was frequently in his mind, and his name often on his lips as one peculiarly fitted to take the helm which was soon to lose its guide. He once playfully put his cross about the neck of our new Archbishop, a few months before his death, saying, "that will soon be yours. Here is the Archbishop of Baltimore."

To-day the hearts of our people are glad, for "here is the Archbishop of Baltimore," worthy successor of the President of the Second Plenary Council. Put away the habiliments of mourning, and chant *Te Deum* to-day, where *De Profundis* and wailing notes of *Miserere* went up to God but yesterday.

THE English press are discussing, with much animation, the Massacre of St. Bartholemew. We have had much of late in these columns concerning this matter, but we add here the annexed from a leader in the *London Tablet*.

We are also told that Roman Catholics do more than accept the massacre as an act of faith, a heavenly inspiration, and an exercise of indisputable authority. "They positively defend the massacre." Do they? Who does? Certainly we know of no one who defended it except as a stroke of State policy, and we wholly deny that it was "an act of faith" on the part of Catholics—it certainly was not a heavenly inspiration. Nobody who knows anything of the history of Charles IX and his mother can, for a moment, suppose that the massacre was planned for any other purpose but that of securing their own personal comforts and the preservation of the civil state as it then was.

We in England have nothing to do with the Paris massacre, we had no share in it; the Catholic Church has nothing to do with it, the Pope had nothing to do with it. It was a great crime committed by persons professing the true faith, that is all; but in no other instance, except that of the Gunpowder Plot, has it been attempted to make all Catholics responsible for the acts of some among them. The Church may have gained by it, and the results may have been for her good, but that is nothing to the purpose. The Church has gained by the martyrdom of St. Thomas of Canterbury, but that does not justify Henry II., nor does it prove that the Pope was an accomplice in the murder. She has gained by all the persecutions, but the persecutors were unjust and wicked; she has gained everything by the treason of Judas and the injustice of Pontius Pilate.

The English Protestants are the last people who should venture to censure Catholics. Her Majesty now and then reviews her troops, as other sovereigns do. Would it be a praiseworthy deed in a private soldier to load his gun with lead or iron on such occasions and fire at the person of the Queen? Though that would be a highly criminal act, we much fear that, in the minds of many Protestants, the criminality is confined to England. We have no reason to suppose that many of them would regard such an act so very wrong provided it were done outside the British dominions. The late King of the Two Sicilies was fired at by a private soldier at a review; Garibaldi decreed a pension to the mother and sister of that soldier, out of the revenues of the State, and Victor Emanuel has paid it, but not one word of reprobation have we read in the Liberal press of England. On the other hand, Garibaldi has been here a respected guest, received in the houses of Ministers of State, as if he were the most honorable man on the face of the earth, and the City of London, always zealous against the Pope, gave him a sword of honor; to the very man who had publicly rewarded the mother and sister of a mean traitor for the very meanness which that traitor had committed.

In matters of this kind, people who live in glass houses should not throw stones, and a public prosecutor should certainly not be in the habit of committing petty larcenies. We Catholics are very numerous, some good, some indifferent, some bad; but we are not Communists in the matter of our sins; our sins are our own personal property, or rather loss; and none of us is responsible for his neighbor's sins, unless he has had a share in the doing of them, and certainly the Catholic Church is not answerable for them. The massacre in Paris belongs to Charles IX and his mother, with their councilors, and to no one beside, except the executioners. They concern all other Catholics precisely as the massacre at the Carmes, or of the hostages the other day, concerns them; they have the pain of confessing that the murderers were Catholics, or had been.

But is Protestant England so free from sin as to justify this assault upon us? A man should come into court with clean hands. The Government of this country, knowing Titus Oates to be a worthless scoundrel, and a perjured liar, employed him to swear away the lives of innocent men, because they were Catholics, and gave him a pension for his works. We see no difference between that Government and Catherine of France; perhaps the difference, on the whole, may be against England; because there was no provocation, and the employment of Oates showed a more cold-blooded malignity. The Huguenots were absolutely dangerous in France, but the Catholics were not dangerous in England. Well, the people who employed Titus Oates, and they who now praise Garibaldi, are not the people to throw stones even at the freethinking, half-heretic mother of Charles IX.

The massacre in Paris was an evil deed wrought in fury, and under the dominion of passion let loose, and was soon over;

but the massacre contrived in England was coolly executed and deliberately persisted in. Titus Oates was employed to commit many murders, and the men who employed him had plenty of time; they were leisurely murderers, more like Thugs than any other class of reprobates. Then, again, we have the great Wrig deliverer from Popery, William III. He, too, has to answer for a massacre; and, according to the theories of the law then prevailing, he had fewer excuses and less right than Charles IX. The Dutch deliverer, but usurper of the rights of others has on his soul the massacre of Glencoe, in treachery and deceit never surpassed; and if anybody thinks it was less atrocious or more justifiable than the massacre in Paris, we shall be ready to listen to his reasons.

OUR worthy Buffalo contemporary deplores the existence of the organized efforts of certain public men and certain journals to drag a spirit of proscription into party politics. The *Union* thinks the indications of proscription so glaring that Catholics can no longer hesitate in preparing to ward off the danger. There may not be any great danger at present, but the writer justly remarks:

If he be a reader of American history, he knows that every unconstitutional attack upon rights and privileges belonging to the citizen has originated in comparatively insignificant beginnings. No hurricane that ever blew manifested its full strength at the outset; at first it scarcely stirred a leaf on the sapling, but, by increasing strength, it finally tore the giant oak from its bed, and cast it prostrate on the earth.

The parallel holds good in political matters. If underhand and untoward allusions to the religious principles and practices of a candidate be allowed to pass unchecked, the adherents of intolerance will be emboldened, thereafter, to speak more distinctly their opposition to the class of which he is a representative, and the populace will be led to believe that danger exists in allowing to such class the possession of equal privileges. Our political history has proved this, time and again. Could we know that the principles in which our Fathers cradled the Republic were always paramount on the minds of those to whom the masses look for leadership, all sense of danger would, of course, be averted. But, unfortunately, we are too well aware that these leaders never fail to utilize passion and prejudice to their own selfish ambition, and the masses often unthinkingly pursue an unconstitutional path that may be specified, simply because there is spread over it the glamour of party success. In such case the journalist fails of his duty who omits to point out the danger. He is not fit for a teacher who can only follow in the wake of prevailing opinion. If he befit his position he will be as prompt to stem the popular current when it sets in a wrong direction, as to accelerate its speed when its course is praiseworthy. And just here, in this omission of true journalistic duty, is where a vast portion of the press becomes not only useless for good, but positively an abettor of evil.

If the true principles on which our government is founded were rigidly adhered to, the religious faith of a candidate for office would never be made a subject of comment by political friend or foe. But these principles are not adhered to. The nomination of a Catholic for high official dignity has brought out a mean, an un-American opposition to him, simply because he is a Catholic—an opposition which is the more laudable because carried on by innuendo and suggestion, rather than by open denunciation. The spirit thus manifested is the more despicable, because its promoters are, at the same time, lauding another Catholic, whose candidacy they fondly imagine will by drawing toward him what is falsely called "the Catholic vote," (a thing which in truth has no existence) essentially aid in effecting the success of their own intolerant designs. These un-Americans are therefore hypocrites, as well as bigots, and their efforts should be frowned down by every liberty-loving citizen.

It is a safe plan for Catholics, in this country, in view of the manifest existence of the spirit of proscription to which we allude, to refuse to wear the chains of party. The possession of equal privileges, the demand for equal and exact justice which they are obliged constantly to make, is, to them, a matter far more important than the success of simple party policy. To the Catholic more than to any other citizen, owing to the circumstances we have mentioned, absolute freedom from partizan trammels is a necessity, and he can not have this perfect liberty if the party lariat be tightened around his throat. Whatever is done to secure the full recognition of rights, political and social, for the Catholic community, must spring from Catholics themselves, and a ceaseless vigilance can alone be effective in this regard. The past has shown us that we can take nothing from politicians on trust. Political differences will, of course, be found among us—it is not only natural but all for the best that these should exist; but while there should be in this respect the largest liberty, it behooves us, at the same time, to see to it that we become not so far the slaves of party as to prevent our making use, when unjustly and injuriously attacked, of such means as, under the constitution and the laws, we may properly employ for the defense of our legitimate rights and privileges as equal citizens of the American Republic.

THE *Boston Pilot* discusses the woman question; but as it runs off into party politics, we can give but a small extract. The writer holds that while the Church is the best friend of women, it can not consent to see her enter the political arena. The writer commences with the following paragraph:

The position of woman, politically and socially, is attracting a great deal of attention. The Church, from the beginning, has taken her hand, and has led her from the social depths to the position she now holds. Catholics never can sneer at or oppose the elevation of woman; they have too much respect for the woman who was selected to be the mother of our Lord. With such a type before their eyes we should expect that Catholics would lead in any movement for the exaltation of woman or the securing of withheld rights. But we find no Catholics

in the so-called "Woman's Rights Party," which is trying so hard to be noticed now-a-days. And why? Because that party, from its very inception, has gone on the wrong track, has wandered where it had no right to go, has practically denied that a woman was a woman, and has gone to wild lengths to prove that she was a man.

#### CORRESPONDENCE. CATHOLIC PUBLICATIONS.

To the Editors of THE CATHOLIC GUARDIAN:—

IN reading a late issue of your paper, I see that, like all editors, you are desirous to obtain subscribers, but you say you have been told that Catholics are not a reading people, and you say it is for us to prove the truth or fallacy of the assertion.

Now I say, that in refusing to read or subscribe for a good deal of trash called Catholic literature we show plainly our good taste as well as our patriotism. Take, for instance, the *Catholic World*, and see how thinly the old federalism and native Americanism of its editor is coated over, and then its retailing at second-hand the anti-Fenian slanders of interested monarchists, and you will see why parties attached to Republican principles here, and who are working for their propagation elsewhere, can not consistently subscribe for such periodicals.

Then there are the *New York Freeman's Journal* and *Catholic Register*, openly avowed advocates of Imperialism, who are barefaced enough to tell their readers that it is only under the rule of a despot that our Church can prosper or be free in the exercise of her mission. Such Catholic literature is, I think, certain to bring the Church into contempt, and the sooner such native American Editors would change their programme, (particularly the latter) or be entirely repudiated by Catholic readers, the better I think it would be for us all.

You have also in your city what pretends to be the only Irish Catholic journal on the Pacific Coast—ardently devoted to Irish and Catholic interests.

But practice often belies professions. During the administration of Governor Low, this Irish Catholic journal, with its contemporary, the *Occidental and Vanguard*, howled loudly in favor of Catholic schools getting a *pro rata* share of the public school fund. But just as soon as we in '67 elected our man, the subject was dropped, and during the administration of our man and our party, we heard not a word on the subject. Such conduct made some folks say that it would not do to drag up questions likely to embarrass our party; particularly as many of our Mr. Micawbers wanted an office, and our Mrs. Micawbers knew well that their Mr. Micawbers were men of rare talents, and as the State paid better than the Church, it was agreed that the State printing was just what was required to give the Public the benefit of one Mr. Micawber's talents. But the State did not want him, and so the Church has a new lease of him, and so I will for the present leave him, and I will say that Catholic Literature coming from such sources is not, and I think ought not, to be highly appreciated. You, Mr. Editor, may now say that it is hard for an Editor to please me, but I say not so hard; as, notwithstanding my prejudice, I have for years past subscribed for the *Catholic World*, but I would do so more cheerfully if it was what I think it ought to be; and now I will subscribe for the *GUARDIAN* for a year, and if you don't shoot entirely too wide of the mark of what I consider propriety, I think we will not quarrel.

PROSPECTOR.

#### ROME.

SEPTEMBER 7.

THE favorable result of the elections at Naples shows what the Catholic party at Rome might have done if they had only come forward and voted. It will be amusing to see the accounts of the correspondents of the English press on the subject, after they have informed us that everywhere the Catholic party was in a minority, and that the result of the elections amounted to another plebiscite in favor of the unity of Italy.

Robberies and brigandage are quite the order of the day at present. For the last week all the papers have been taken up with accounts of a Signor Paganini who absconded from Milan with half a million of francs. He was one of the employés of the Post Office, and had the entire confidence of the heads of the administration. He was not so fortunate as others of the same class, who, when they abscond, generally disappear altogether, and the police are unable to trace them. A letter has lately been signed by the deputies of the southern provinces of Italy, begging the Ministry to take energetic measures against brigandage, which is going on worse than ever. In 1864 Signor Ricciardi informed the Chamber of Deputies that in the three preceding years 7,151 peasants had been shot and their huts and villages burnt to the ground and destroyed, in order to prevent the possibility of its ever breaking out again. These terrible measures, however, now appear to have been useless, and, in fact, as long as the poverty and misery of the people continues as it is at present the evil will always exist. To save themselves from starving, and to main-



tain their families, the poor are almost constrained to rob, and as they know that their mountains are inaccessible, they naturally take refuge in them, and are supported by the peasants of the surrounding districts.

The papers in Rome all took notice of the funeral of Cardinal Quaglia, which of course was carried out quite privately, none of the Cardinals assisting. Formerly the Pope and the whole of the Sacred College attended, but under the present regime it would not be safe for the Cardinals, to say nothing of the Holy Father, to expose themselves to the insults, and perhaps worse, of those who represent the Roman people. Pere Hyacinthe has ended as was anticipated. It will be interesting to see what the old Catholics will do now that one of their chiefs has taken so decided a step. It is reported that Cardinal Hohenlohe is returning to Rome at the end of the month.

It appears that the government is rather alarmed about the great Democratic meeting which is to take place in the Colosseum next November. The greatest efforts are being made to get Garibaldi to attend it. At present, however, he declines, owing to the feeble state of his health. He suffers so much from rheumatism that he can only walk with the aid of crutches. In all probability, besides universal suffrage, the Democrats intend to demand the suppression of the Religious Orders if they see any hesitation on the part of the Ministry. It is much to be feared that the priests will soon lose the rest of the Roman College. The law courts have been established at the house of the Oratorian Fathers at the Chiesa Nuova, and, owing to some alterations that have been made, the whole building threatens to come down, and it is said the government intends to take the Roman College for the new law courts.—*London Tablet*.

#### MISREPRESENTATION.

WILSON'S OUTLINES OF HISTORY, p. 892, published by Ivison, Phinney & Co., New York; also publishers of Sanders' Readers, Robinson's Arithmetic, etc.

"History for the last three hundred years is a grand conspiracy against truth."—*Count de Maistre*.

"Forgery—I blush for the honor of Protestantism while I write—seems to have been peculiar to the reformed. I look in vain for one of these accursed intrigues among the disciples of Popery."—*Rev. Mr. Whitaker*, (a Protestant minister) in his *Life of Mary Stuart*, Queen of Scots, p. 65.

**D**U PLESSUS, the Pope of Calvinism in France, in the year 1600 published a book that was received as gospel truth by the reformers, but whose audacious falsehoods, forgeries and misrepresentations startled the Catholics. The praise bestowed on the work by Protestants so intoxicated the author, that in his rashness he openly challenged any Papist to point out a single false or erroneous quotation in the whole book. This was answered by the Bishop of Evreux, afterward Cardinal du Perron, who publicly announced that he was ready before any competent authority to show and prove that the book contained five hundred and fifty falsehoods and forgeries. This declaration of the bishop attracted the attention of all France, Catholics and Calvinists, and among the rest that of Henry the IV, then a Protestant, who had just succeeded by inheritance to the throne of France. The parties met before the king, by whom judges were appointed—one-half Calvinists, one-half Catholics. Fifty passages were to be examined in a day; but they had only proceeded as far as the ninth, when Du Plessus "got sick at the stomach and retired" for good from the contest. On hearing the arguments on both sides, the judges unanimously convicted him of falsehood; and two of the Calvinist judges, Fremet-Caraye and Sainte du Mont, were roused from their delusion and became Catholics, as did Henry himself about three years afterward. Sully—a Protestant—acknowledges that Du Plessus' defense was weak, and ended in his disgrace.—(*Sully's Memoirs*, vol. ii, p. 354.)

"From diligent inquiry, it has been ascertained that party spirit and prejudice have thrown the most undeserved obloquy upon the religion and practices of the Roman Catholics; in scarcely a single instance has a case concerning them been fairly stated, or the channels of history not grossly, not to say wickedly, corrupted."—(*Rev. Mr. Nightingale*, a Protestant—"All Religions," p. 65.) In another place Nightingale acknowledges that "no religion is treated so unjustly;" and the infidel Hume declares that "Protestants seem to have thought that no truth should be told of the Papists;" and Bishop Jewel is reported to have urged during his life, to his followers, "to throw all the dirt you can at the Papists; some of it will stick." It is true, that on his death-bed he wished "to publish to the world that what he had written, he had done against his own knowledge and conscience, only to comply with the state and religion which it had set up."—(*Dr. Richard Smith's "Prudential Balance of Religion,"* p. 54.) The bigoted Mr. Wox says the Catholic religion is "calumniated cruelly," and Dr. Parr states that "it is insulted barbarously."

The learned Grotius, fearful that the forgeries and calumnies of the Protestant ministers would recoil on the Reformation, complains of their conduct, and received for reply, "that they found it necessary for the public good of the Reformed religion." (*Letters to Vossius*.)

And Vossius himself, though a fierce and fanatical anti-Catholic, in the same correspondence, writes, that when he reproached the ministers of Amsterdam, they admitted the iniquity of the proceeding, "but," added they, "if we leave off such language, our people will soon leave us."

We have here, without quoting a single Catholic authority, the assertion of the Count de Maistre fully borne out, that "History for the last three hundred years is a grand conspiracy against truth;" but the many defeats of the conspirators, the frequent exposures of their lies and calumnies, the detection and exposure of their forgeries, nor the fear of God—the reputed spread of enlightenment, and progress of the age, have prevented the disciples of the Jewels, the Du Plessuses and the ministers of Amsterdam from thinking that "no truth should be told of Papists;" that Catholicity should be "cruelly calumniated," Catholics "barbarously insulted," that "dirt should continually be thrown, hoping some of it would stick," but in every case where Catholics or the Catholic Church is concerned, to state the case unfairly and grossly and wickedly to forge and corrupt the channels of History.

If any one has the curiosity to examine the works of one of the modern disciples of our day of the conspirators against truth, let him take up the work at the head of this article, and he will find that Marcius Wilson is determined that none of the forgeries, slanders, calumnies, misrepresentations, and gross and wicked corruptions of historical channels shall be allowed to die out; but that, as far as he can, they shall continue to carry out the original object of the conspiracy against truth and the Catholic Church. And the Messrs. Ivison, Phinney & Co. have brought out this repertory of libels and gross historical corruptions in the best style of art, with maps and plates to make it attractive, and sent their agents to all parts of the country for the purpose of introducing it into the schools of the country. And these gentlemen tell us that the work has met with immense success, and has the approval of thousands of eminent professional educators and school-men all over the Union. I will submit one extract from this national historical text-book, for consideration, and ask any intelligent man, Catholic or non-Catholic, what is sure to result from training up our youth in the principles of this misnamed history:

As the avarice and corruption of the Court of Rome went hand in hand, the next step of iniquity was for the officers of the Roman chancery to decree the precise sum to all exacted for a pardon of every particular sin. A book was actually published by authority, containing all the specifications. A deacon guilty of murder could be absolved for twenty crowns; a bishop or abbot might assassinate for three hundred livres; any ecclesiastic might violate his vows of chastity, under the most aggravating circumstances, for the third part of that sum. The doctrine of granting indulgences for crime opened the way for a traffic still more profitable to the Holy See. Not only were indulgences, or pardons, granted for past offences, but if a man meditated any crime he might, beforehand, purchase pardon or exemption from the penalty. The gross immoralities and the wickedness which such a system introduced into society may be more easily conceived than described.—*Wilson's Outlines of Ancient and Modern History*, pp. 789-90.

Protestant parents, do you, can you, believe such infamous libels on our common humanity, and ought you to tolerate for an instant to have the minds of your children darkened and contaminated with such monstrous falsehoods? And oh, Catholic fathers and mothers, will you expose your sons and daughters to shame, sin and apostasy, by sending them to schools where they have to listen, aye, and take part in such blasphemy against truth, justice and the religion you profess to hold dearer than your life?

While this book was in use in the public schools of Dubuque, one day while it was being read in class, Willie Sullivan, a bright, intellectual boy, when it came his turn to read, became convulsed all over and so choked that he could not utter a word. When the teacher asked what was the matter, he could make no reply, but burst out into a paroxysm of crying. After a few moments he got the use of his speech, and the first use he made of it was to cry out at the top of his voice, "IT'S A LIE! IT'S A LIE! IT'S A LIE!" Punishment, threats, entreaties were all in vain, his only reply being, "It's a lie! it's a lie! it's a lie!" After a while he got out of the school, and on his way home still continued crying, and to each inquiry of what was the matter, he replied, "It's a lie! it's a lie! it's a lie!" The late Right Rev. Bishop Symth examined the matter, and the following Sunday publicly proclaimed from the altar that any one who would send his children to school where that book was used should not be allowed to approach the holy Sacraments by him or any of his priests. The school-directors, some of whom were Catholics, stated that they were not aware of the character of the book, and instantly rejected it from the public schools. In these schools there were hundreds of Catholic children, but only one Willie Sullivan; the others would have continued daily imbibing its poison, and becoming every hour less and less Catholic. When will the proper ac-

tion, by the proper authorities, be taken to rescue the youth of our beloved country—Catholics and non-Catholics—from the evil influences of this loathsome book?  
COLUMBUS.

#### THE CATHEDRAL OF CANTERBURY.

**F**OLLOWING is the article from the *London Dispatch* concerning the grand old Cathedral of Canterbury, spoken of by us elsewhere:

One of our oldest and noblest historical edifices has narrowly escaped destruction. We refer, of course, to the Cathedral of Canterbury, a building whose associations, as we will make evident presently, are altogether national in their character, transcending utterly all one-sided or sectarian attributes. The grand old pile is a veritable bit of English history, and it belongs, if one may so speak, not so much to the English Church as to the English People. A modern church, if burned down, may speedily be rebuilt, with little or no ultimate loss, but who could rear anew for us our historic Cathedral? The art of building, in the judgment of competent critics, has immensely deteriorated, the duration of our modern structures, public or private, being as nothing in comparison with those of the past. Side by side with the Abbey of Westminster, massive and grand, and, in a manner, defiant of decay, are placed those Houses of Parliament which, while thoroughly modern or even new, are already exhibiting tokens of no distant downfall. The bridge of Trajan still spans the Danube, and the Pyramids belong to a pre-historic antiquity. For one thing, in former times men built not for gain but for the love of architecture, and building was not so much a trade as an art. Contracts and specifications, as at present understood, would have sounded singularly to our ancestors. The old monumental buildings, indeed, put us to shame. In such a connection it is, therefore, safe to affirm that the destruction of the Cathedral would have been an irreparable national loss. Restoration, that well-meant monstrosity, which has caricatured so many of our monuments, would have been ludicrously lost upon the metropolitan Cathedral. Fortunately, the damage done is but slight, and can soon be rectified.

We have said that Canterbury Cathedral is national and historic, and a most profitable line of survey might be started by the recorded calamity. The people have outgrown the merely clerical mind; have passed beyond that well-intentioned and at times possibly beneficent superstition which is imperishably associated with the foundation of Canterbury. Our broader thinkers have certainly small concern with the conflicting forms of faith, and the people, it is certain, have less—there is danger lest they should have too much less. But men living in an age when vulgar wealth and mere Mammon worship is too general may look with compassionate sympathy on the higher, better, more ennobling associations which, like the frequent ivy, cluster around our venerable cathedrals. Buildings such as York, Minster, Westminster Abbey, and Canterbury, the last in some sort chiefest of all, are, we repeat, national monuments. Most intimate is their connection with the course of the national story. It was at Canterbury that the Roman Monk Augustine, first of the Archbishops, carried Latin literature and also Latin superstition, and also still Latin civilization, to our rude, untutored forefathers. Our old chronicles record with studious care how the first interview between Augustine and Ethelbert, King of Kent, took place under a tree long afterward known as the Oak of St. Augustine. It was at Canterbury that the lamp of erudition was in England first really set alight, when as yet Oxford and Cambridge were unknown. It was at Canterbury that the rude, but not altogether unlovely, Scandinavian worship was first distinctly abandoned for what originally was the highest of all teaching—that of Christ. Passing over wide generations, it was at Canterbury moreover that ecclesiastical tyranny culminated, that the ecclesiastical despot Becket, who sought to defy the law, and place the Church above the State, thereby curiously anticipating the Syllabus, met with the death not utterly unmerited if unlawfully inflicted; at Canterbury, too, that the proud Plantagenet monarch, in view of the terrors of Rome, was forced to do penance, and to submit to scourging and laceration over the tomb of that arrogant and audacious fanatic. Times change indeed, and since then priests and kings have both been occasionally limited by the loud-voiced proclamations of the popular will. To Canterbury, also, the pilgrims immortalized by Geoffrey Chaucer wended their pious journey, taking what we still familiarly designate as "the Old Kent-road." It was at Canterbury that the Black Prince, the pattern of chivalry to succeeding times, was interred. At Canterbury, too, the Cathedral in the sixteenth century "changed hands," and passed from the Roman to the Anglican persuasion; a time, by the way, when the tomb of Becket was rifled, and when the prodigious relics of sanctimony, offerings of gold, silver, and gems, were "conveyed" away to alien purposes and alien hands. No place in England is so historic, so rich, so grand in



its countless memorials. And the fine old edifice, which happily still survives, has survived all these mighty changes, and has in its own silent eloquence a mighty tale to tell. Right glad are we that we have not been despoiled of our storied Cathedral; and if we may conclude our brief study with something extremely practical, we would fain suggest that better precautions should be taken for the future against any like possible contingencies.

#### CATHOLIC ASSOCIATIONS—THE CHURCH AND THE PEOPLES.

HERE never was an institution more royal and, at the same time, more democratic than the Church. This is because she is by perpetual miracle the mystical body of her Founder. And He, the King of Kings, was born of the people, lived among the people, and sought His friends and His partners in His great foundation, not from among the noble, but from among the middle and the lower middle classes. Yet He spoke as having authority, and as no man spoke; and He was a King. And all men knew it, even in His death. This inscription was written in all their languages.

The Catholic Church is a continuation of the life of her Founder; she lives by His spirit.

All forms of government under which men may range themselves fall under the royal or the democratic type. There is in reality no other. The Church, like her Founder, is able constitutionally to meet mankind under whichever form it may choose to organize itself.

For centuries Europe was royal. The Church taught the kings, laid down laws which governments, like individuals, followed; she co-operated with them, taking them into her confidence, and bestowing upon them privileges, for the sake of the masses of the governed. But even in the most royal ages of the world the Church was as democratic as she was regal. She drew her own Pontiffs and princes chiefly from out of the ranks of the people; the institutions of monks and friars were essentially democratic. One of the rules of St. Francis was, that the brethren, be their birth what it might, should converse with the poor and the humble. She was the true emancipator and friend of popular liberties; as Macaulay proves, the Church abolished villenage: Magna Charta was as much the work of the Bishops as of the nobles. All the popular institutions, hospitals, asylums, and orders of men for supplying each several want of suffering humanity were distinctly the work and foundation of the Church. Her Provincial Councils legislated for the poor as part of her inheritance. Thus the Council of Orleans, in 511, laid an injunction on the Bishop to provide for the poor. The Council of Tours, in 567, ordained that priests residing in the country should nourish their respective poor, in order that they might not be obliged to remove to other places. So also the whole work of guilds, confraternities, and modern congregations is built upon the democratic spirit of the Church.

It is not needful that we should dwell upon a fact so patent that there is nobody who does not perceive it—viz., that the type of government in these days is democratic rather than royal. Kings and their cabinets have been caught in the snares laid for them by the enemy of mankind; they have become plaint tools in his hands, and have apostatized from the Church. The Sovereign Pontiff is no longer recognized by them as one of themselves. He is a king as well as his Master, among the people. It was an evil day for the royal rulers of the world when Satan withdrew them from obedience to the royal Pontiff. They have not isolated the Pope and the Church—they have isolated themselves. The Church has thrown herself more than ever upon her divine democratic character and prerogatives. We have had the Church of the kings, we have now the Church of the people. Everywhere, in every civilized country, in spite of persecution and the worst efforts of earthly rulers, the peoples, as the ice gradually and spontaneously forms upon the water by casting forth its innumerable needles until they interlace into a solid mass, are organizing themselves spontaneously over the whole surface of society. Catholic Associations and Catholic Unions have grown out of the circumstances of the day, the necessities of the time. Electricity, steam and postage are knitting them into one whole. They do not appear to be the working out of some private scheme, but to be rather the manifestation of one spirit, which pervades and animates the whole mystical body of the Church. We are only in the beginning. The work of the associations is one of peace, charity and self-defense. A little while and their aims will be misconstrued—wilfully misconstrued—by the enemies of the Church. This must be expected. They have begun with the Jesuits; and they will end with the Catholic Associations, which may become far more pervading and penetrating as they will embrace equally nobility, gentry, merchants, men of business, mechanics, artisans, the poor and the clergy of all orders.

No man can tell what may be the future of these Catholic organizations, which meet the enemies of the Church on their own principle that union is strength. They may have a future commensurate with the vast change which is taking place in the relation of the Church toward society; or they may be but an ephemeral and transitory manifestation of Catholic feeling. This, however, is certain, their formation is distinctly encouraged by the Sovereign Pontiff. His words to the Catholic Society of Rome leave this without doubt; and Cardinal Barnabò's letter to the "Catholic Union" of New York, the other day, says emphatically that "his Holiness expressed a great desire to see the wide dissemination" of Catholic Unions.

Much depends on the management and conduct of these associations. Catholics are apt to differ as widely upon matters which are not of the Faith as they are united upon those which are. There is a danger lest they split up and become useless through want of unity of view and partizanship. But this danger, when recognized and dreaded, can be guarded against. There is a danger lest members should confine their efforts to a few resolutions and an abundance of vamping, and then go off and enjoy themselves. There is a danger lest the Evil One should instil the venom of pride into their deliberations, and then their works will all go to the Devil. There is a danger lest human respect and the atmosphere of unbelief which surrounds us should persuade them that they can do without a public alliance with the saints; and then they will go to pieces, for the saints will not fight with those who are ashamed of them. There is a danger lest a spirit of laicism should assert an autonomy, and exclude the clergy, in fear of the world crying out "Priest-ridden!"; and then the organization would perish in its own weakness. There is a danger lest a spirit of division between rich and poor, class and class, nation and nation, should assert itself; and then it would have rejected the democratic side of the character of the Church, and would perish from disloyalty and anarchy.

These and other dangers beset the formation of Catholic Unions, which are characteristically lay movements and organizations of the people. To mention these dangers is to guard against them. We have no fear but that they will be avoided in England; or that mistakes made in the beginning will not be speedily corrected by experience. One such mistake, to our mind, was the exclusion of Irish Catholics from the Catholic Union in London. It was a capital blunder of human prudence. But it is correcting itself; the local associations being formed at the suggestion of the Central Union, are as thoroughly Irish as they are English in nationality. And it will be seen that our strength lies in the broadest and heartiest union upon the Catholic democratic basis.—*London Tablet*.

#### IRELAND.

THE CARDINAL ARCHBISHOP ON THE WEATHER AND THE CROSS.—A pastoral letter has been addressed to the clergy of the diocese by the Cardinal Archbishop of Dublin, in which His Eminence speaks as follows on the probable failure of the harvest and potato crop:

"We have learned with regret from persons well acquainted with the state of the country, that the continual rain is most injurious to the harvest in general, and threatens destruction, in many places, to the potato crop, one of the great means of support to the poorer classes of our population. In these circumstances, it is our duty to have recourse to the Almighty, whose providence rules all things, and to implore of Him to grant us fine weather, and to avert the calamities with which His faithful and afflicted children are menaced. You will, therefore, be pleased to add to the prayers of the day, in each Mass, the Collect for the weather, *ad postulandum serenitatem*, and to continue it until the end of this month. You will also exhort the faithful to join their supplications with the public prayers of the Church, asking for the favors they require, through the merits of Jesus Christ, who assures us in the Gospel that the Father will not refuse us anything we ask in His name. Recommend your flocks to be industrious and parsimonious, so that they may have some resources to depend on in the hour of need; and exhort them most earnestly not to throw away their hard earnings by too freely indulging in inebriating liquors.

Alas! it too often happens that what should have been laid aside for the time of distress, or for the support of the family, is spent in reckless drunkenness; and they who abandon themselves to this vice not only offend God, but bring ruin, disgrace, sickness, and, perhaps, sudden death upon themselves, and misery and destruction upon their wives and children. To render our prayers efficacious we must abstain from sin, and lead holy lives, denying ourselves, and practicing Christian mortification."

His Eminence concludes by directing that on the Nativity of the Blessed Virgin, and the two following

Sundays, the Litany of Our Lady shall be chanted in every church and chapel.

The Cardinal Archbishop having sent through Mgr. Kirby the sum of £2,000, an offering to the Holy Father from the diocese of Dublin, the following letter has been received from the Pope by his Eminence:

Dear Beloved Son—Health and Apostolic Benediction:—What you assert concerning the grief of your people on account of those persecutions which we suffer for justice's sake, and in regard to the zeal with which they are endeavoring to obtain, from the divine mercy, peace and liberty for us and for the Church, is fully confirmed by the unshaken faith of the Irish, and the many testimonies of filial affection afforded us by them in this our present most trying situation, and especially by their continued liberality. Certainly it is the part of a most ardent and noble charity to turn one's thoughts and feelings to the oppressed in difficult and woeful times, and out of one's own poverty to relieve their wants. Hence, though the offering presented by you to us is, in itself, most generous, yet the circumstances in which it is made greatly enhance its value and give a new impulse to the sentiments of gratitude for your excellent people with which we are inspired. But it is to God alone, who knows the heart, that it is reserved to requite, in a fitting manner, devotion and love of so exalted a nature. That such a reward, worthy of the charity of the donors, and the infinite liberality of the remunerator, may be the portion of these devout and faithful children, is our prayer. But while we ask God to show Himself propitious to our petitions, we, as a pledge of His favor, and a testimony of our good feeling, impart, with increased affection to you, our beloved son, to your clergy and people, and to all the faithful of Ireland, our Apostolic Benediction. Given at St. Peter's, 26th August, 1872, 27th year of our Pontificate.—*Pius PP., IX.*

#### GERMANY.

THE German journals are at present much occupied with recounting the festival doings at Berlin; but although the ordinary amount of journalistic gossip about and against the Catholic Church and the Jesuits is wanting, yet I have been able to gather a few particulars from them, and from other sources, of the workings of the law against the Society of Jesus.

A few days ago the order for the dissolution of the Jesuit College in Strasburg was given, and, at the same time, their private chapel was closed. Such of the Fathers as are natives of the country are permitted to remain for some time longer in Germany, under the condition of abstaining from all those duties which come under the definition of "cure of souls," and of the renunciation of the monastic life. The foreign Fathers must leave the country in a short time.

For some days before this order was carried into effect, the Jesuit Fathers were objects of continued demonstrations of respect. Their house in the Judengasse was almost besieged by crowds of the inhabitants of all grades, who decorated the entrance, the windows, and the walls with bouquets, wreaths of immortelles, and flowers. Women, clothed in mourning, stood there, looking up with tearful eyes to the windows, and often was the cry, "Long live the Jesuits!" raised by the huge crowd. The police were in attendance, but their services were not required. Every thing goes to prove that in the Catholic parts of Germany, if not elsewhere, the Jesuits are beloved, and that their forced exile is looked upon as a national calamity.

I must not forget to mention that the Strasburg Catholics fixed a placard on the door of the Jesuit College, on which was inscribed a record of their grief at the cruel measures taken by the German Government against them. The address ended with the hope that they would soon see the "noble grenadiers of the Holy Father" in their midst again.

I read this morning in the *Norddeutsche Allgemeine Zeitung*, a long address signed by a few known and a great many unknown members of the English Establishment, which has lately been presented by Mr. Arthur Kinnaid to Prince Bismarck. It commences by stating that it is the conviction of the undersigned that the struggle commenced by the German Chancellor against Rome is one of the greatest importance to Europe, and in particular, to England. It continues:

The claim to teach Christian truth, not only as laid down in the Bible and taught by the Apostles, but also to be possessed exclusively of the prerogatives and gifts of the Apostles, and even of Christ Himself, and hence of exercising an infallible authority in all spiritual matters as well as in all worldly affairs, which touch upon or which affect spiritual things, attacks the independence of every national Government, as well as individual freedom of conscience, and was resisted in England at the Reformation, as contrary to the teaching Bible, as prejudicial to the dignity of the only Head of the Church, and as incompatible with social order. Should it again become necessary to struggle against the absolute supremacy of the Papacy, the example of the German Chancellor will encourage us in holding fast the groundwork of our freedom in opposition to such pretensions.

But the chief aim of this address is to assure you that, while we recognize the difficult nature of this struggle, which demands much patience, wisdom, perseverance, and a feeling for true freedom, we admire the manner in which you have been able to make these qualities conspicuous in your direction of this struggle, and we sympathize with you in your noble and great object. In conclusion, we must express our fervent hope that



the Almighty Ruler of men will soon free Europe from the destructive influx of Ultramontaniam, etc.

Then follow the signatures—containing, among others, those of Lords Westminster, Bandon, Dalhousie, Cavan, Bangor, Lawrence, Dudley and Ward. It is also signed by the Archbishop of Armagh and the Bishops of Worcester and Ripon. That the last-named Bishop should have signed the address can not be wondered at. I remember that he disgusted many of his own sect, some years ago, by causing a tombstone to be removed from a Protestant church-yard, because R. I. P. was inscribed thereon. His Dean, the well-known "great and good" Dr. McNeille, is also among those who signed.

This is certainly a curious document, emanating as it does from members of an Establishment that professes the most complete religious tolerance; but which numbers among its members some of the most bigoted men that can be found, search among the members of any creed you will.

The *Spener Zeitung* comments thus on the address:

The significance of this address is evident. In the most distinguished political circles of England, it is beginning to be clearly understood that the struggle of the German Government against the Roman Hierarchy is not bounded by the limits of our Fatherland. This address will prove to the Ultramontane lords, who, but a short time ago, under the presidency of Archbishop Manning, protested against the measures adopted by the German Government, and, at the same time, used a threat that "their power had not yet been put forth," that old England (Altenland) is stirring herself, and that her curbsless spirit is already incited, by German example, to begin the unavoidable war against Ultramontaniam and the Propaganda.

The *Spener Zeitung* is obviously not aware of the position occupied in the political world by the noble lords whose names are appended to the address, or it would hardly have mentioned them in connection with the most distinguished political circles of England.

The Ultramontane "Hotspurs" of Munich, as the *Deutsche Allgemeine Zeitung* is pleased to call the zealous Catholics of that city, were lately somewhat displeased at a report of their Bishop's speech at a dinner given after the consecration of the Bishop of Speier.

According to this report, the Bishop of Munich had proposed a toast to the King of Bavaria, "defender of the Church." According to the *Vaterland*, however, the toast was, "The King of Bavaria, the born defender of the Church."

The Protestant papers seem to consider as highly unpatriotic the conduct of Stadtpfarrer Mahr, of Ebermannstadt, Bamberg, who ordered a solemn dirge to be performed on the anniversary of the battle of Sedan. That there should be any commemoration of the fallen seems to be beyond the conceptions of those German patriots. In my next letter I hope to give you some particulars with regard to the expulsion of the Jesuits from Bavaria—*Correspondence of London Tablet, Leipzig, September 9th.*

#### SPAIN.

THE Spanish elections have resulted as was anticipated by every person who could pretend to any—even the slightest—acquaintance with Peninsula affairs. Zorilla has carried the elections in almost every part of Spain, and will have an overwhelming majority in the New Cortes. The other parties will be the merest fraction of the House, even should they unite against the Minister for any purpose or upon any occasion, than which we can hardly conceive any thing more improbable. The Duke of Wellington giving, in a condensed form, his opinion of the merits of Napoleon as a general, said he was equal to forty thousand soldiers of the best stamp. It may with equal truth be said that the Prime Minister of Spain is, as a rule, equivalent, at a general election, to the constituencies of one-third of the Cortes. Even an unpopular Premier can always secure the return of at least fifty members in Spain. When Zorilla appealed to the nation he had the advantage of being rather a popular Minister. The split among the Exaltado party which placed Sagasta, for a few months, at the head of affairs, gave great offense to the leaders of that party, who showed their resentment by thwarting, in every way, the measures of the Government. This irritation was increased by the Conservatives, headed by Serrano and Topete, with the friends of Sagasta, and it became a life or death object with Zorillistas to oust the hated Minister, and secure, in the Cortes, a majority favorable to their purposes—we will not say principles—for we don't believe that principle influences one out of ten Spanish politicians. The spirit of faction is very potential in the Peninsula; but high political principle is, unhappily, at a very heavy discount among those Spaniards who assume the name of statesmen. Observation of Spanish politics for many years has left upon our mind the painful impression, that Castilian honor has long ceased to guide the conduct of Spanish generals and civilians. Espartero, Arguelles, Isturiz, Calatrava were honest, honorable, high-minded men, who would perish rather than do an act that would stain their reputation, and in their integrity even those

who differed widest from their political opinions, placed unbounded confidence. Pidal and Mon, too, established for themselves a character for uprightness of conduct, however severely their policy might be condemned by those who considered their Moderado views inconsistent with the Constitution established at the close of the war of succession. But in the men who succeeded the persons we have named, in the direction of Spanish politics, nobody, in or out of Spain, ever put the slightest trust. Serrano's name is a synonym for perfidy and ingratitude. He has always been mixed up with vile conspiracies. He took an active part in the rebellion which overthrew the Regency of Espartero, to promote the purposes of Maria Christiana, and after being loaded with favors by Isabella, he conspired with Topete to dethrone her in order to place the Duc de Montpensier upon the throne. Failed in this scheme by Prim, he joined that persistent rebel and traitor in offering the crown first to the nephew of Victor Emmanuel, then to the Prince of Hohenzollern, and finally to Prince Amadeo of Piedmont, by whom it was accepted. It is not at all improbable that his adhesion to the government of Sagasta was a considerable cause of the facility with which the King was enabled, with safety, to dismiss that Minister. Another of the prominent politicians of the Peninsula is Olozaga, who has been mixed up in all the *Emutes*, rebellions and revolutions that have afflicted Spain for the last forty years. At one time or another his hand has been raised against the depositories of Sovereign power in Spain—the Regents Espartero and Maria Christina, and the Queen Isabella, and against every Cabinet, not excluding those of which he has been a member, or under which he has held high appointments. During the lifetime of Narvaez, these conspirators were kept in check by the strong arm of that tyrannical but thoroughly honest man and faithful minister, but since his death the Government of Spain has been given over to conspirators and traitors.

A worse government than that now installed in office Spain has not seen, unless our surmise be very much on the wrong scent. With the sweeping majority in his hands, Zorilla is for the moment omnipotent, and his power is likely to be used to the detriment especially of the Church. It is a strange truth and a remarkable fact that most of the Spaniards of the present day, whether at home or in those South American Republics which once formed part of the Spanish Monarchy, are practical infidels and ferocious enemies of the Church which their ancestors considered their greatest glory to honor and uphold. Neither in Geneva nor in Sweden was the Church ever so bitterly opposed, or the priesthood so persecuted as in our day by the Spanish race in South America. In Spain itself matters have not yet arrived at this deplorable point. But in the parent soil and in the disconnected colonies the same hostile feeling against the Church is prevalent. And yet, strange to say, these practical infidels profess themselves Catholics, and would deem it an insult to be told they are not Catholics. They do not hesitate to speak even in contemptuous terms of the Vicar of Christ, but nevertheless they insist that they are Catholics. They never go to Mass; they never frequent the Sacraments; they deride all forms of public worship as womanish weakness; they scorn the ordinances of the Church respecting abstinence and fasting; and still they tell you that they are positively good Catholics. A few days ago, Zorilla let out this feeling in a speech in which he published a sort of programme of his policy. "Well aware that there still exists in Spain—despite the demoralizing influence of Sunday revolutions and perpetual insurrection—a strong Catholic feeling and a warm devotion to the Church among the masses, he took good care not to proclaim against the Church that war to the knife which he would wage if he dared, and will wage if he can; but he allowed his feeling to ooze out through that sentence—thoroughly infidel—in which he said that his Government would respect the legitimate rights of the Church and the principles of the religion "which their wives and daughters at any rate revered." The Spanish Premier will respect the Catholic Church and religion in the Peninsula, not because he believes it to be the Church of Christ and the Christian Religion, for he repudiates any such weakness and sentimentality, but because the wives and daughters of Spain venerate it, and it will make matters more pleasant in his own household and in the households of the other Spanish *patres familias* not to offend against the weak prejudices of their wives and daughters.

This would be very sad, and a cause of deep despondence, if it were not quite certain that the Zorilla Cabinet will be as fleeting as any of its thirty predecessors since the death of Ferdinand. The very strength of its present position—paradoxical as it appears—is the prolific source of its weakness. It is too powerful to be permanent. Its overwhelming majority will be the early death of it. Nearer home a great popular majority is the reverse of favorable to the stability of an administration founded on popular principles. A conservative ma-

jority can not be too large for the security of the Cabinet if the Minister remain within the lines. For a popular Government, safety lies in a majority sufficiently strong to out-vote the opposition on all occasions, but not large enough to make the minister conceited and haughty, or to encourage recalcitrance in his followers. The Zorilla Cabinet is menaced with the danger ambushed in excessive strength. He has played his cards too well between his elevation to power and the general election for his future peace and security. He should have reserved his trump card—the King's progress through the most disaffected provinces—for another occasion. It has been played now with signal success, but a repetition of the game will end in ridicule and discomfiture.—*London Register.*

#### POLITICAL ATTITUDE OF THE IRISH PRIESTHOOD.

THE prosecution of the Bishop of Clonfert gives additional interest to the Galway judgment, in so much as it tends to develop facts which are calculated to place the Irish Priesthood in their true light before the world. That this body has been shamefully slandered is most true. The English people (and, through them, the Protestant world) have been led to believe that Ireland is suffering under the rule of a body of men educated in Catholic seminaries and trained to consider themselves the express agents of the Pope, and bound in conscience to force his peculiar political views upon the people. This idea has become so popular with a certain class of people, that when it is proclaimed by their orators, whether from the rostrum, the pulpit, or the stump, it is hailed with enthusiastic applause. This is a great mistake. The Irish priesthood is loyal to Ireland—is loyal to its faith—is even solicitous for the welfare of its people many of whom are kept in ignorance by British rule, and, being able to quickly discern the most galling of all spectacles—the government of the poor by an unsympathizing and hostile rich—the priesthood of Ireland has become the champion and protector of their poor and down-trodden people.

In the various political contests the priesthood has not, as a rule, sustained a Catholic candidate, simply because he was a Catholic. The Catholic Irishman has never refused to follow a leader because he was not a Catholic. The history of Ireland affords innumerable examples of this. Has the Irish priesthood or the Irish laity ever questioned the purity of the motives which induced Robert Emmet to seek to liberate his country? If the Irish priesthood has recognized the right of revolution on the part of a people oppressed beyond endurance, it has not failed, also, when that revolution promised nothing but fruitless bloodshed, to counsel patience and to enforce the great Catholic principle of obedience to the powers that be, even at the risk of having their own love of country questioned by the hotheaded and unreasonable of their own people.

If British Judges and British Lords desire to do away with clerical interference in politics, let them commence the work by giving the people of Ireland a fair share of their rights as British subjects. If they satisfy the Irish people, they will satisfy the Irish priesthood, and if in making the concessions to which the people of Ireland are justly entitled, British officials cease their wild insults to the creed of that people, they will soon find the priesthood leaving political issues in the hands of lay leaders whose objects will not tend to the independence of Ireland, but to the perpetuity of the tenure, the creation of a civil service which their sons will learn to fill, and filling which, become in turn the true representatives of the Irish will, and the promoters of the thorough development of Irish resources. Let England do her duty toward Ireland, and she will have no cause for complaint against her priesthood.

#### THE LAW AGAINST THE JESUITS ONLY A BEGINNING.

THE *Kölnische Zeitung*, a leading anti-Catholic daily paper, lately laughed at the Bishop of Mainz, Mgr. Keteler, on account of his publishing another brochure, addressed "To the Faithful of the said Diocese," in which he denounces the present movement against the Jesuits as only the thin end of the wedge; yet in its impression of the 22nd of August it gives the following comforting bit of news: "We heard from Berlin that the Prussian Ministry of Worship is closely engaged in preparing a *projet de loi*, which is to embrace the whole relations between Church and State, on the ground that hitherto the indistinctness of the Constitution on this point has led to great inconvenience, and has been made the best use of by Catholics. The Minister of Worship, Dr. Falk, has, during his vacation in Silesia, been himself conducting the work, though very much suffering from too close attention to business during the late session; and a part of his labors will be proposed for adoption to the Prussian Parliament in October.

The writer truly enough adds that there are pressing reasons for carrying this measure through the Prussian



Chambers without waiting for the Parliament of the Empire, where it would meet with great difficulties. It gives the following plausible reason:—"The laws regulating the relations between Church and State have, under the baneful influence of a reacting ministry, become uncertain in Prussia more than in the other German States." The articles of our Constitution of 1850, which secures freedom of religious professions, have, under such ministers, received an interpretation from the clerical party in the Chambers that if carried out in their sense the articles must be understood in a directly opposite sense, and become in the hands of the clergy a weapon not only against the religious liberty of individuals but against the State itself."

We should have thought that the Constitution was plain enough, and in favor of the liberty which the Church has practically enjoyed since its framing in 1850. Let it speak for itself:—

"Art. XV. The Roman Catholic Church . . . shall arrange and administer its own concerns *independently*."

"Art. XVII. The nomination, presentation, election, and confirmation of persons to ecclesiastical offices are, as far as their dependence on the State is concerned, abolished."

Surely if the Catholics have misunderstood such plain words, they have hitherto had the sense of the nation with them. The whole German nationality then is to be accused of stupidity, not the Jesuits of duplicity.

#### ENGLISH CATHOLIC UNIONS.

IN England, where there is an established Protestant Church, Catholics are compelled to stand by each other. The "Unions" there are doing much good. Their zeal and earnest action might, in some respects, be imitated by our American Catholics. We append a notice from the *Tablet* of meetings of the Catholic Association at Ogle Street, and at Sheffield, which can not fail to be interesting to all:

MEETING AT OGLE STREET.—The fifth general meeting of the Catholic Association was held at Ogle Street schools on Monday evening. There were present, besides the Rev. D. Canty, who presided, the Revs. A. Lucas, R. Tuke, W. Lockhart, hon. sec., to the Association, and a number of laymen. The rooms were well filled with an assemblage of men. The Rev. D. Canty, having expressed his gratification at seeing so many encouraging faces around him, said that the object of the Association was to enable Catholics to know "who we are." By holding together, knowing each other and co-operating together, we should be able to improve our position in this country.

Let Catholics become united, and, therefore, influential, and those who now hated and persecuted, would be the first to shake hands with them. Boards of Guardians often displayed bigotry, but there were several of those who had been the most bigoted, who, since the Archbishop of Westminster had got two or three acts of Parliament passed in favor of Catholics, had become remarkably civil. The School Board had happily a few Catholic members upon it, and they had been most useful there; but their election was entirely owing to what little combination and organization had existed among Catholics, and it was simply our own fault that more had not been elected. In Parliament, too, there would be far less bigotry than now if Catholics would but stand together and use their legitimate influence to secure the election of good members. In the borough of Marylebone alone it had been ascertained that there are at least 1,500 Catholic householders, and at least 5,000 Catholic lodgers entitled to vote. Here are voters enough to turn almost any election, if only we knew our own strength. The game is in our own hands; and if we are kicked, it is because we deserve to be kicked. All we need is organization. There are 6,000 working-men in London known to be members of various Catholic religious societies. This is, of itself, a force that, if properly organized, would be sufficient to decide many elections; but there are numbers behind, and the aggregate of Catholic men may be vastly increased, and will be so if you join the Catholic Association.

We have the example of America before us; where, as I was told the other day by a gentleman from the United States, no public man holding, or hoping to hold, a seat in the Legislature, ever insults Catholics, because he knows that his doing so would be to annihilate all possible chances of his election or re-election for any constituency. This is one of the results of Catholic organization. At the conclusion of an interesting speech the adhesion of the audience to its sentiments was strongly marked. The meeting was then addressed by Mr. Arthur O'Connor, Mr. Foley, and Mr. Falconer, on the benefit of organization, the importance of registration, and of Catholic education.

The Rev. Angelo Lucas said that the organization and *esprit du corps* of two classes of men in London might furnish a good example to Catholics. The Scotchmen and the Jews supported one another. (Laughter.) They were well organized and associated together. How was it that the Jews could shut up their shops on their own Sabbath and on the Sunday also, and yet make money? It was because they supported one another. Scotchmen, too, never failed to support a fellow-countryman when in distress, or to give him a lift when he needed one. "Shoulder to Shoulder" was their motto, and so should it be with Catholics. A great point insisted on by F. Lucas was that the members of the Association should be practical Catholics. A man who could not find time to go to Mass on Sundays and holidays would not be likely to find time for the work of the Association—(hear;) and such a man would be sure to fail when the time of trial came, however fervid might be his eloquence on the platform. Those who already belonged to

Catholic societies and confraternities, and who were presumably real Catholics, would make the best members; 6,000 of these were already known to exist in London, and the numbers might easily be raised to 100,000 members. (Cheers.)

Mr. Coen spoke of the necessity of supporting the Catholic press, and Mr. O'Meara on the position of the Holy Father, and the duty of Catholics to give him their sympathy, their prayers, and their active aid in the contribution of Peter's pence.

Father Lockhart then read the rules of the Association, and the meeting separated after a hearty vote of thanks to the Rev. Chairman.

#### MEETING AT SHEFFIELD.

A meeting of the Catholics of Sheffield and neighborhood was held in the Cutlers' Hall on Monday evening last, to consider the advisability of establishing a Catholic Association in that town. There was a large attendance, including the principal Catholic gentlemen of the town.

M. J. Ellison, Esq., was moved to the chair. The Chairman delivered an address, which was eminently practical, and listened to with profound attention. He observed, among other things, that the present was, perhaps, the most important meeting of Catholics ever held in Sheffield. Its object was to unite them all in one body, for social and moral purposes. It was time they made their influence more felt, and he trusted that one result of the proposed organization would be the more complete registration of all Catholics qualified to vote at the municipal elections.

The report of the preliminary steps which had been taken having been read, the following resolutions were proposed and carried unanimously:

That in the opinion of this meeting it is desirable to form a Sheffield Catholic Association on the plan of the Association established in London, and with the same rules; the said Association to be placed under the patronage of Our Lady of the Immaculate Conception, St. Joseph and St. Catherine, Patronesses of Sheffield. That the gentlemen whose names are appended to the circular calling this meeting be appointed a Committee to manage the affairs of the Association.

It having been announced that the members should be duly apprised of the next meeting, the proceedings were brought to a close with a hearty vote of thanks to the Chairman, who announced, amid loud applause, that already over two hundred names had been received, and that a number of gentlemen had put down their names for a handsome sum of money towards a Guarantee Fund for defraying the expenses necessarily incurred in starting the Association. He also read a letter from M. E. Hadfield, Esq., expressing regret at his absence, his warm sympathy in the movement, and announcing his subscription to the Guarantee Fund.

#### GRAIN WITHOUT GRANARIES.

IN no other country than California do we find more grain produced than can be housed. Nowhere else do people think it unnecessary to build granaries. It would really seem as though our farmers had adopted the very plan, in the management of their wheat and other grains, to make an immediate sale of their products absolutely necessary, in order to save themselves from loss.

Millions of bushels of wheat, but no place to store it away from the impending autumnal rains. As a consequence, many are almost forced to sell their crops at present low rates or suffer a worse loss in the injury resulting from an entire lack of rain shelter.

If farmers would make large, cheap granaries by laying a foundation of scantling directly upon the ground and cover the same with a double thickness of inch-thick boards, with the sides raised not to exceed two feet—as beyond this the lateral or side pressure becomes very great—and cover the same with a steep roof of boards securely nailed to rafters of scantling, a granary can be made at comparatively small expense that will contain and keep in perfect condition the entire product of any grain field in the State.

The farmer then can wait for the spring market, with a fair prospect of selling at an advance over present prices that will pay perhaps the entire cost of his granary, and leave it on his hands for another year, at no cost at all. It gives the grain speculators an enormous advantage over the producer when the former has ample storage room and the latter none, and this advantage is sure to tell upon the pockets of both, but in directly opposite ways. The truth can be told in few words—every farm should have a granary sufficient for the storage of its entire grain product.—*Rural Press*.

#### CONVERSIONS IN GERMANY.

ONE of the motives of the law against the Jesuits of Germany, it has been alleged, is the number of conversions that have recently taken place there to Roman Catholicism, which has been signalized as a danger to an essentially Protestant State. The *Cross Gazette* has published statistics on this point, but they are, as the *Journal de Bruxelles* remarks, very incomplete, being confined wholly to aristocratic cases. From these however, it appears that while only three Counts have deserted Catholicism to turn Protestant, there have been fourteen Counts and thirteen Countesses who have abjured Protestantism to embrace the Catholic faith. Of these twenty-seven there are two Hungarians and one Russian of the Baltic provinces; the other twenty-four all belong to German families. Two of these conversions were before 1848, and twenty after that date; the time when the other five took place is not stated. Most

of the converts were of mature years at the period of changing their religion—the Counts between thirty and forty, and the Countesses between twenty and thirty. The *Cross Gazette* professes to be profoundly afflicted by these aristocratic "perversions." It finds an explanation of the phenomenon in the "political and religious anarchy that followed the events of 1848," which induced more than one Protestant to seek in the Catholic Church the solid religious foundations which they could not find in their own.

#### LIFE'S CHANGES.

"CHARITY" furnishes the following sketch to the *Golden Era*, of this city:

A lady of high culture, beautiful and young, stands at the altar to plight her faith to a man of no mean ability, one who has made his mark in the world. The solemn words are spoken, "I take thee to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, to love and to cherish till Death do us part." Hosts of friends surround and congratulate them; riches and honor are in their future. They live together many years in peace and happiness, and see, what few have the pleasure of beholding, their children's children. At once a dark cloud obscures the horizon of their domestic peace. The beloved husband and father is lured from them by the smiles of a wanton, and fortune, position in society, all is thrown at her feet. The home that was once all smiles and happiness is so no more, for sin, that hideous monster, sits as a guest there, and has thrown a glamour over the eyes of him who was once the star around whom the family flock gathered. The words of Holy Writ sound in my ears, "her ways take hold on death and they who love danger shall perish by it." But what does the wife all this time? She bears her cross in silence, and prays for strength from on high, "If it be possible, let this cup pass from me." And verily a dead trouble is easier to bear than a living one. He has gone from them—shot down by the hand of his mistress. Old enough to be the father of the woman with whom he lived in shame; but what of that? He loved her—and she killed him. And she, the wronged and injured wife, lives on, honored and respected by all who knew her, for her Christian graces and high character. The beautiful characteristics of the wife redeem the sins of the husband. Upon her brow is written, "That peace which passeth understanding."

She, the condemned, sits alone in her cell, head bowed down in shame and remorse, wishing, oh! so sadly, that the deed which had dyed her hand in the blood of a mortal had never been consummated. But too late! He is dead—and she is a murderess. Alone, disgraced, an outcast of society, with the brand of Cain upon her. She hopes for mercy, yet scarcely expects it. She is well aware of the voice of the people calling for her death by hanging, for the Laws of Moses stand good in this enlightened day as they did ages ago—"Life for life, eye for eye, tooth for tooth." If she should go forth a free woman, what is her destiny? What her course? Our Lord's words sound in her ears, "A fugitive and vagabond thou shalt be on the face of the earth, and all men shall know thee by the mark I place on thy forehead." At last it comes, the verdict—it is acquittal. She is free, but goes forth with a stained name. "All the waters of Lethe can never wash those little hands clean." No home, no spot to call her own, no place over the broad earth where the finger of shame and contempt will not be leveled at her. No prayer on her lips, forsaken by the world, but let us hope, a Magdalen in the eyes of God—all is dark and drear; the ghost of a bad conscience following her day and night, until the grave receives her body to be consumed by worms, and perhaps only one, her much injured child, to shed a genuine tear of grief at her tomb. Ah! well can that wife afford to be merciful and say to her enemy, "Go in peace and sin no more." And the other degraded, fallen one but exclaim, "My punishment is greater than I can bear." Kindly acts and a forgiving disposition bring their own reward and heap coals of fire on the head of the wrong-doer.

#### IGNATIUS OF LOYOLA.

SAINT Ignatius of Loyola, descended from a noble family, was born in 1491, in the north of Spain. He was the youngest of eleven children. Being brought up at court in capacity of page to the king, he was taught numerous accomplishments. The example of his brothers, who distinguished themselves in the army, led him into military life, and he proved his bravery in several actions. In 1521 he was seriously wounded while gallantly defending Pampeluna from the French. He suffered very much from his wound, but it pleased God to make it the occasion of his conversion from frivolity of mind to seriousness. During his illness he called for romances, but there being none at hand he read the books which were brought to him, and these were the lives of our Lord and the Saints. At first he perused these without much attention, but subsequently studied them closely, and casting off the worldly thoughts which had estranged him from God, he resolved to devote his life to the imitation of the saints in their heroic self-denial, and to give every power of his mind and body to the cause of religion.

Having recovered, Ignatius proceeded to the monastery of Montserrat, where he took his vows. He next went to a hospital for pilgrims, and practiced great austerities. At this time, too, he began to write his "Spiritual Exercises," which he afterwards revised and published at Rome. As Ignatius resolved to make a pilgrimage to Jerusalem, he passed from Spain to Italy,



and taking shipping at Venice, reached Jerusalem in the beginning of September, 1523. The sight of the Holy Places filled him with the most ardent feelings of devotion. He wished to remain in Palestine to endeavor to convert the Mahometans, but he was ordered to return to Europe, as his presence was required in Spain by his ecclesiastical superiors.

At the age of thirty-three, Ignatius began those studies requisite for his entering on the full honors of the priesthood. He studied first at Barcelona, and subsequently at Alcalá. In 1528 he proceeded to Paris, and at this period of his life he visited England. In Paris he met several students whose names have come down to us amongst the most distinguished in the history of the Church. One of these was the great St. Francis Xavier.

On the Feast of the Assumption, 1534, in the Subterranean Chapel at Montmartre, Paris, Ignatius and a few companions took a solemn vow to go on a pilgrimage to Palestine, or, if they went not there, to offer themselves to the Pope to be employed in whatever way he considered best. This was the origin of the illustrious SOCIETY OF JESUS, the glory of which has since spread throughout the whole world. Having visited Spain for a time, Ignatius proceeded to meet his companions in Italy, where they were ordained priests. As the pilgrimage to Palestine could not, on account of war, be performed, Ignatius and his companions offered themselves to the Pope to do as he pleased, and being graciously received they were appointed to the discharge of various religious duties. The Society of Jesus was solemnly declared a religious Order by a Bull of Pope Paul III, on the 27th of September, 1540, and Ignatius reluctantly accepted the honor of general.

Ignatius lost no time. Without delay he sent missionaries to various parts of the world. Many of these proved martyrs; but there were always at home many ready to go forth and take the coveted place of danger.

Ignatius discharged the duties which devolved upon him as general of the society, for fifteen years, and died on the 31st of July, 1556. He was canonized in 1622. —*Catholic Record.*

#### FAMILY TROUBLE.

FAMILY trouble is the fruitful cause of disease and premature death; one-fourth of the suicides in France are the result of this avoidable misfortune, bringing blasting, and blight, and mildew to many a flourishing household; and there is reason to believe that in prosperous and happy New England, where the disgrace of divorce is becoming so common that it is ceasing to be disgraceful, the first foundation-stones are laid by the wives of the land. At first sight, such a statement would seem to be as unjust as it is absurd and monstrous. But when it comes to the official facts of the case, that forty, and fifty, and even more, divorces are asked for at a single court, in educated, moral, and religious New England, it is worth while to seek for a cause adequate to the state of the case. It would not be a fair solution of the difficult problem to determine whether husbands or wives were the most numerous applicants; nor to ascertain the most frequent grounds on which divorce was sought and obtained; it can only be truthfully decided by having the opportunity to cross-question the applicants and trace backward to the very fountain-head, the spring, the first cause of disquietude.

The most frequent, by all odds, can not well be stated in a monthly for promiscuous reading; but one of the grounds becomes so apparent, in going the rounds of the leading summer watering-places, that it may be of some general importance to throw out a few hints, to be pondered over by husbands and wives, between this and the summer of the next year. In visiting the public places of resort of the first and second classes in New England, two features are pressed upon the attention: first, the uniformly crowded state of these places; second, the preponderance in numbers of women. The men are at home, attending to business. At Wolfboro', on the beautiful Winnepesaukee, of sixteen persons in the dance, there were only two men. At this present writing, at one of the most magnificent and varied sea views on all the Atlantic coast, the gentlemen are in the proportion of one to ten. From facts like these, and others naturally coming to the notice of physicians in large cities, in the way of confidential communications, it may be very safely stated that, in very many cases of divorce, the first stone is cast by the wife, in two ways: one is the easy separation from husbands for a night, or week, or month, or year; the other, giving six divorces out of ten, but, being private, is not stated here. It is "thought nothing of" now, for a wife, especially a wife and grown daughter, to go abroad alone for a season, or a year or more; or to be taken there and left by the husband, he returning home to business, they to make their way back in a year or two. This is simply monstrous. At home, a wife or mother has her mind and attention fully taken up with house-

hold cares and responsibilities; commencing in the early morning, having no surcease until the "hour of retiring." With the husband it is very different. It is true that he is quite as absorbingly engaged in business, but only until the evening; then, to come home to a solitary fireside, wearied in body, discouraged, or anxious, or annoyed, or dispirited in mind, the very quietude is an aggravation; for there is nothing to lift the thoughts out of the rut in which they have been running all day, and thus the brain reels in "one eternal round," the irritation and aggravation constantly increasing at each revolve, until, in multitudes of cases, it amounts to a frenzy, and the restless spirit hurries the man out of the door, he scarcely knowing or caring whither. He must go somewhere, and instinctively steps in where there is welcome and light and sounds of cheer; anything, anywhere, for a change, to get out of the influence, and power, and control of the demon brooding within. It is not without reason that the bar-room and drinking saloon have always an open door, wide, swinging; not without reason that the entrance and the surroundings are made as inviting as paint and gaslight and other adornments can make them. The dirtiest groggery has sometimes the green cedar entwined over the door, or a tiny tree or branching bough, freshly broken off, at either side; to these music, soft and sweet, is not unfrequently added; and once the head has bowed to the lintel, and the feet have crossed the threshold, desperation and death and hell run riot and rampant. Wives of the land, what are you thinking about? Are you demented? or have you ceased to think at all? That man tempts destruction to himself, who marries a woman when he knows his business calls him often from home; or who accepts of a position after marriage, which compels frequent, and even short absences from his own table and fireside and bedchamber. Many a man is not an actual thief, for want of an opportunity of stealing with a certainty of not being found out here below. So, many are moral and virtuous and temperate, only because they have not been confronted with what is wrong and vicious and unclean. The boy who usually makes his way into the street after nightfall, is pretty certain to "fetch up" at the penitentiary or at the lower end of a halter. This is because home, the fireside, was not made more attractive by a mother's loving and saving influences. It is not a whit less true that if a man finds less cheer in his own home than at the club, the bar, and, lower down, at the corner grocery, his love and respect for the woman of his first love will be absorbed in the degrading attractions and allurements of the bottle, the card-table, and lower down still.

The wise wife should always bear in mind that although the husband is the oak of the family, he is largely sustained by the little tendrils of conjugal sympathy, encouragement, and praise; by these he is made brave and strong and persistent in the prosecution of his business, whether it be the tinkering of a tin pan, the mending of a shoe, or the building of a steamship. It is impossible for any woman to overrate the importance of these suggestions. A new and big word may make it more impressive. It is an idea which is the very antipodization of all physical law. The jasmine and the morning-glory wind around the sturdy oak of a hundred winters; they adorn its roughened bark, and give out sweet odors all around, receiving pay in the ability which is afforded them of withstanding the fury of the wildest tempest, and of the tornado; but in the married relation, in the connection already referred to, it is the tendril which supports the oak. A wife's condolence and commiseration in the mishaps of business; her co-operation, mental, moral, and physical; her cordial unity and sympathy in those projects and enterprises which are constantly presenting themselves in the work of life, do more than anything else to impart force, to insure energy, and to insure success in the business engagements of the husband; and more than at any other time does he need these, does he look for them, when he comes home at the close of a day's battle with the selfishness and trickeries and hardness of the world around him, wearied and worn, and but too often almost exhausted in the conflict. A tender word, some little, tritling, considerate, loving act, under such circumstances, has many a time waked up a man to life again, to renewed resolves, more efficiently than half a glass of brandy; he was faint, almost to falling; something he must have, at least, so he thinks; in millions of cases, alas! when he failed to get the loving word, he took instead the fiery glass, and on the instant he was a lost man.

A few men, one in tens of thousands, can stand, and do stand, without any helps like these; but even they could have stood the better with them.

Others there are, who get along awhile without them, but with the increasing heat and burden of the day, they faint and fail, and fall by the way.

Other men, after a season, are made desperate by an absence of co-operation and sympathy and encouragement from their wives; the disposition is embittered,

the whole nature is soured; the affections are exterminated; the fireside invites no more; outside excitements are sought; other associations are formed, and there is no home in that house evermore.

In countless cases, these things have taken place from the mere absence of wifely qualifications. But when, instead of this, there is an aggressive conduct; when dissatisfaction and complaining and fault-finding are the rule, until a man has endured so long that he expects nothing else on his arrival but to be met with frowns and impatience, one of two results is inevitable always; domestic joy flees the household forever, or there opens the drunkard's grave, the door of the criminal, or the gate of the broad road to a blasted, blighted life.

Let wise wives meditate on these things, and let conscientious mothers seek to impress them early and persistently on their unmarried daughters; it will be an unfailing spring of domestic peace and beatitude; a legacy worth more than millions of money. At the same time, let every husband of intelligence and culture and manliness remember; let the farmer and mechanic and daily laborer remember; that to their patient, toiling, and too often overtaxed wives are due a still more liberal share of their sympathy, consideration, loving attentions, and abnegations, always due to those whom, at the marriage altar, they have sworn to cherish "so long as they both shall live;" in all things, and at all times and places, showing to servants and children and friends and guests and strangers that the wife is the queen of the household, and merits all the affection and respect which any of them can show to her. —*Hall's Journal of Health.*

#### CHURCH-GOING.

THE almost incredible statement is made, that in the beautiful city of Berlin, with its million of inhabitants, only about twelve thousand attend church on Sundays. This neglect of the worship of the Almighty on his own appointed day is one of the natural results of Sunday concerts and open beer-gardens, and other amusements, on the Sabbath-day, and it is to be feared that the growing tendencies to keep public libraries and reading-rooms open on Sunday will have the effect to win young men from the services of the sanctuary.

The night is the most dangerous time for young men in cities; darkness covers wrong-doing, and invites to ways that lead to ruin, to idleness, drunkenness, and crime; hence it might answer a good purpose to keep reading-rooms open from sundown to ten o'clock on Sunday nights. At the same time, any young man who considers it his duty to spend the Sabbath-day at home, or at church, or in visiting the poor, is worthy of the respect and encouragement of all good people. Such young men do not smoke cigars, loiter on the streets, visit theatres, and drink whiskey. —*Hall's Journal of Health.*

#### THE OMISSIONS OF THE BIBLE AND THE VALUE OF TRADITION.

IT is scarcely necessary to inform Catholics that the Scriptures were written not as one whole, but in the form of a series of treatises, never intended, by their writers, to form a whole, nor even to reach mankind in its universality. Written by different authors, to people of different customs and manners, of various nationalities, it is quite natural to suppose that the objects and purposes — whether it be to commend or reprove — they had in view, differed widely also. Many years, must, therefore, in the order of things, have elapsed before all the various parts of the sacred writings could have been known to Christians in general, and, if so, a much longer period must have rolled by before the followers of Christ could have reached a conclusion, could have entertained a definite and settled opinion on their authenticity and genuineness. During these two periods much uncertainty must have prevailed in the early Church. What to adopt and what to reject, was a grave matter of doubt. Parts of the New Testament were unheard-of in certain places, while apocryphal accounts of the career and wonderful miracles of our Saviour and His disciples were multiplied day after day, and seemed to carry upon their faces the evidence of authority and reliability. It was necessary to discriminate; but how was this to be done? Without doubt the labor required by such a task, the amount of wisdom and knowledge required in the execution of such a work, were more than any single individual, however mighty in things great, could bestow. Such an end could only be attained, such a difficulty could only be successfully surmounted, by an authority or a tribunal claiming and possessing clearly the right to speak in the name of God. Nothing short of an institution of this kind could assume to pronounce on the inspiration of the word of God. In due time, accordingly, when the knowledge of the Scriptures was sufficiently disseminated, the Church, vested with this prerogative, did speak, did pronounce, and the judgment thus rendered was final, carrying with it, for an expectant multitude, a sense of consolation and security.

So much for the written word; but much, also, re-



mained unwritten, deposited safely in the care of the Church—and the nature and benefit of the latter comes to us pure and undefiled through the channel of tradition. Many omissions also occur in the pages of the Bible. Moses omits all mention of the manner in which the world was created; John does not pretend to give the experience of Lazarus while in the grave; yet these omissions are, in themselves, important proofs of the authenticity of the Scriptures; they do not vitiate their general excellence. It has been alleged, very inconsistently too, that the mention of a circumstance by one historian, and its omission by another, in relation to the same subject, is a contradiction. This charge is very rarely made against miscellaneous writers, and should not have much weight against the writers of the Old and New Testaments. We could allude to notable instances where this manifest unfairness prevails in their treatment. It is an absolute impossibility for one or more observers of an important event to record all that may be said of it. What may be of the utmost importance to one may, for the other, possess no specific significance.

By comparing these omissions, a valuable source of evidence as to their truthfulness may be observed. Let us exemplify still further: In Matthew, we read that the soldiers smote Jesus with the palms of their hands, saying: "Prophecy unto us, O Christ, who is he that struck Thee?" Now, the force of this remark is not clearly seen until Luke drops a single word, which shows the ribald joke. He says Jesus "was blindfolded" by those who stood around and held Him. John also says that on one occasion Jesus asked: "Where shall we buy bread that these may eat?" It was to Philip that this interrogation was addressed, but why to him he omits to state. Luke mentions that this happened in a desert place, near to Bethsaida. In the opening of his Gospel, however, John does state that Bethsaida was the city of Philip. How reasonable, therefore, was it, that the question should, in preference to the others, be put to him supposed to be familiar with the locality? How beautiful the propriety, in the light of the true condition of facts; yet of this would the query be divested, as far as the readers of the Bible are concerned, were it not for the record of these isolated incidents. From the omissions comes beyond dispute, (rational) corroborative testimony of the truth of the narration. Some there are who urge that very inconsiderable reliability should be placed upon the efforts of the sacred scribes, because profane history is silent in regard to some of the events alluded to and described by them in their works. This is a fallacious method of reasoning, and the conclusions reached must, consequently, be erroneous. The principal and most important facts related in the Scriptures are substantiated, as we have shown in these columns more than once, by what we may call secular and impartial evidence, by ancient monuments and records, and by the Pagan writers of antiquity. Little evidence of this silence on the part of contemporary historians in favor of Biblical disputants. How many instances have we not of this failure of notice in regard to the ordinary, nay, the extraordinary events of the world, which have not the slightest connection with things sacred, and yet the voice of the captious caviller is never heard in opposition. Pliny does not mention the destruction of Herculaneum and Pompeii; Marco Polo, the renowned Chinese traveler, omits all mention of the great wall of China; in the archives of the Spanish city of Barcelona there is not a word to tell the stranger visiting its vicinity, or, for that matter, its own "blue blooded" natives, that one of the grandest civic events—important in its consequences and meaning for two hemispheres—transpired within its Moorish walls. Into it came, in all the pageantry of triumphal entry, the world-famed navigator, Columbus, after his discovery of our own continent, and, strange as it may appear, the records of that ancient city, mouldy with the dust and damp of ages long anterior, are mute on the subject. Several events of unusual prominence might be cited, about which contemporaneous writers are silent; the mention of them may have been deemed unnecessary, because so remarkable, and so well known and admitted.

Omitting to mention, therefore, is far from being equivalent to non-occurrence. How valuable, then, must tradition be? In the Church, it is as reliable as the written word, because it can never, while in her custody, lose its purity.

Protestants do not admit this, but with strange inconsistency, they give it equal respect in affairs of every-day life. In the Courts of Justice, what is known as "Common Law," maintains its deserved respect by reason of its ancient usages and recognized principles of equity. It is not written, it is older than any record of it; it was reduced to practice, and the record came long after its commendable character was a matter of experience to the world. It ranks as highly, with the Judiciary, as the "*Jus Scriptum*," or written law. No one dares to assail it. Is it not reasonable to suppose that the tradition of the Church should be as pure, and as

worthy of our homage and confidence, as its parallel for the government and guidance of affairs not spiritual?

When the Fathers of the Church, from the earliest ages of Christianity, adhered to doctrines and observances, as derived from our Saviour and His Apostles, it is not only natural and justifiable, but imperative and essential that we should adopt their declarations and testimony as sufficiently authentic; even the Bible, comprising the recorded word, may be obscure or silent concerning the matter. We must always keep in view the fact that through the same source came to the world the written and the unwritten law—the Bible and tradition. The Catholic Church is the only faithful custodian of both. She was instituted for the purpose of carrying on the great work which the Redeemer initiated, to be living authority, to which every dispute on things spiritual was to be referred, to declare the true meaning where doubt and ambiguity of expression unsettled the mind. The monuments of the law speak not at all times intelligibly to every understanding, their signification is oftentimes perverted, and opinions hostile to truth, are frequently sought to be extorted from a phraseology considered capable of bearing a dual meaning. The need of one able and authorized to expound, and by the decision set at rest wavering and distrust, is an acknowledged and apparent fact. The Church is this one—beautiful and glorious in her oneness—established by Christ as "the pillar and ground of truth," to which all must submit, if they would be free from error. The omissions of Holy Writ, and the perplexities arising from this knowledge, will receive from her an explanation satisfactory and rational, altogether differing from the whimsical interpretations usually accorded the sacred theme by presumptuous mortals. What worries the mind, and agitates the very soul, will be removed through the instrumentality of a Divinely appointed and infallible guide, and what heretofore seemed shrouded in impenetrable gloom, will be illuminated with a flood of mellow light, emanating from the shrine of truth, impervious for all time to the circumvention of error. This stage once reached, the consistency and the necessity existing for tradition—tradition beyond the possibility of taint or corruption, consequent upon its coming from the seat whereon truth, in all its fullness, sits enthroned, will be manifest, and being manifest, desired. The obscurity of dark passages will cease to annoy, and the mind will find much to rejoice in, in the thought that the written code has been happily supplemented in the guarded treasure which the Roman Catholic calls tradition.—*Pittsburgh Catholic*.

#### THE SILLY LACE HANDKERCHIEF.

IT was washing-day. Betsy had just hung her clothes upon the line when along came the Wind, bent on a frolic.

"Ha! ha!" laughed the Shirts, slinging their arms in the air, "how are you, old fellow?"

"Jolly as can be," said the Wind, shaking hands violently with them. "Come out with me, won't you? I am going to have a fine race to-day."

"No, thank you," answered the Shirts, "we'd rather be excused. If we went with you we'd never see our intimate friends, the Collars, again, and as you must know, we are very much attached to them."

"The Collars, indeed!" said the Wind, "stuck-up things! Why do you care for them? Come along, do!"

But the Shirts danced merrily about, and said "they'd stay where they were, thank him, for in their opinion there was no place like home."

So the Wind blew into the Pillow-Slips until they looked like great giant snowballs.

"Oh! see what lovely balloons I've made of you, Pillow-Slips! Jerk yourselves away from the stupid Clothes-Pins, and I'll carry you up in the air so far that you may almost touch the sky!"

"Stupid, indeed!" growled the Clothes-Pins, and they held on tighter than ever, while the Pillow-Slips made answer, "No, thank you, sir, we couldn't think of going. To-morrow night, after we are nicely ironed, two of the sweetest little heads in the world will be laid upon us, and we shall hear from two dear little mouths pretty secrets about fairy-land."

"Oh! bother fairy-land," interrupted the saucy Wind, giving a great puff.

"Do leave us alone, Mr. Wind," entreated the smallest Pillow-Slip; "You are very, very rude to make balloons of us without asking our permission. We don't want to be made balloons of, and if you don't stop, I'll tell my grandmother, Bolster-Case."

"How funny!" and the Wind shrieked with laughter. "I'm not afraid of your grandma, you foolish little thing! Stay where you are. You'll come, Towel, with the red border, won't you?" and he gave it a toss that threw it backward over the Clothes-Line.

"I'd like to see myself," said the Towel in a rage, and its borders grew redder than ever. "I wouldn't associate

for five minutes with such an impolite creature as you are."

"Hoity-toity!" said the Wind, "impolite, am I?" and he gave it another toss. "Now, let's see you unwind yourself, Mr. Towel."

"I'm sure I shan't go, so you needn't trouble yourself to ask me," said the Table-Cloth.

"Who want's you!" replied the Wind. "You must be three years old if you are a day. You'd look nice going on a frolic at your time of life." And he slapped it so hard that he tore a large piece from one corner and left it with one end dragging on the ground. Then he flung all the Clothes against each other and set them quarreling and fighting.

The Shirts struck the Sheets, and the Towel with the crimson border at last unwound itself and kicked madly at the Table-Cloth. The Pillow-Slips became so excited they were ready to burst.

One of the Aprons pulled away from its fast friend, Clothes-Pin, and fell on the grass-plot, where it lay flinging its strings about and frightening a dear, cunning Baby-Dress that had been put there to bleach.

At last the Wind spied a pretty little handkerchief, fine as a spider's-web, and trimmed with the most beautiful lace.

"What a beauty you are, Miss Handkerchief!" he said, in his sweetest voice. "You are much too lovely to stay in one place all your life. Come out into the world and be admired. I will take you where you will see the most wonderful things. Pretty Lace Handkerchief, say, will you go?"

"Well, I think I will," said the silly little Handkerchief, "for Betsy won't give me half as much starch as she does those horrid Collars, and I think I'm as good as they any day."

"Oh, my darling!" said a large Linen-Handkerchief that hung beside her, "You are too delicate for so much starch. It would ruin your health, my dear. The Collars are strong fellows, and they can stand it. They're very different from the Handkerchief family. Don't go with that blustering Wind, I beg you."

"I will," said the Lace-Handkerchief. "I'm tired of this place, and I want to see the world."

"Don't say that," said the Linen-Handkerchief, "for you know you have the best of care here."

"Don't care!" said the silly thing, with an impatient shake, "don't care, don't care!"

"Washing, lodging, all for nothing but looking pretty. Think a moment," said the large Handkerchief.

"Don't care!" was the only reply.

"Stay, do, that's a dear," said the large Handkerchief, as the Wind, angry at its interference, whirled it in the air.

"Shan't!" said the foolish Lace-Handkerchief, and away it went on the wings of the Wind.

"Good-by!" called some of the Clothes, and "Come back!" shouted the others, but it paid no attention to them, but sailed along, saying to itself, "Soon I shall be a bird."

For a while the journey was delightful, the Sun shining brightly and the Wind whistling gayly; but at last Mr. Wind began to get cross, and he said in a strange, hoarse voice, "I'm tired—can't carry you any farther. I shall have to drop you."

"Oh!" but I'm so very little and you're so very big," said the poor little trembling Handkerchief.

"For all that I'm not going to carry you any farther, as I said before," screamed the Wind, flinging a handful of dirt at her.

"Do take me home again," prayed the Handkerchief.

"Ha! ha!" shrieked the Wind. "We're miles away from your home. Take you back again? I think not—I haven't time. Good-by."

And off he flew and left her lying in a mud-puddle by the side of the road, and soon after a cow passing that way trampled upon her and tore her into shreds.

And all because Betsy gave more starch to the Collars!—*Margaret Eytinge in Hearth and Home*.

ALFALFA.—The editor of the *Rural Press* examined a field of alfalfa the other day, grown on sedimentary land near Sacramento, without irrigation. It was sown early last fall where there was some stubble and weeds to protect the young plants from frost. This season there have been three crops of hay cut from the land and the pasturage that remains on one field has been sold at \$8 per acre. From the three crops already cut, there has been gathered five tons to the acre, and at present another ton could be cut.

TWENTY books referring in some manner to Shakespeare are every year published in Great Britain.

A MAN who has traveled through New Jersey says he saw some land so poor that you couldn't raise a disturbance on it.

A PROTESTANT paper say that works on theology grow fewer and fewer every year.



## IRELAND.

BY FERDINAND FREILIGRATH.

[Here is a German ballad on the sufferings of Ireland, translated by Mary Howitt. Ferdinand Freiligrath is not inspired so much by the beauties of Germany Fatherland as by the sorrows of Erin! Alone in his study, his vision is not purpled with the gorgeous light of a sunset on the Rhine, but with the life blood which English law and landlord tyranny have drawn from the Irish heart.]

The boat swings to a rusty chain;  
The sail, the oar, of use no longer;  
The fisher's boy died yesternight,  
And now the father faints with hunger.  
Pale Ireland's fish is landlord's fish,  
It gives him costly food and raiment;  
A tattered garb, an empty dish,  
These are the fisher's only payment.

A pastoral sound is on the wind,  
With kine the roads are thronged—oh, pity,  
A ragged peasant crawls behind,  
And drives them to the seaport city,  
Pale Ireland's herds, the landlord claims—  
The food which Paddy's soul deserveth—  
That would nerve his children's frames,  
The landlord's export trade requirith.

To him the cattle are a fount  
Of joy and luxury never scanty,  
And each horned head augments the amount  
Which swells for him the horn of plenty.  
In Paris and in London town,  
His gold makes gambling-tables glitter,  
The while his Irish poor lie down  
And die, like flies in winter bitter.

Hallo! hallo! the chase is up!  
Paddy, rushed in—be not a dreamer—  
In vain I for thee there is no hope.  
The game goes with the earliest steamer;  
For Ireland's game is landlord's game,  
The landlord is a large encroacher—  
God speed the peasant's righteous claim;  
He is too feeble for a poacher!

The landlord cares for ox and hound,  
Their worth a peasant's worth surpasses!  
Instead of draining marshy ground—  
Old Ireland's wild and drear morasses—  
He leaves the land a boggy fen,  
With sedge and useless moss grown over;  
He leaves it for the water hen,  
The rabbit, and the screaming plover.

Yes, 'neath the curse of Heaven I of waste  
And wilderness, four million acres!  
To you corrupt, outworn, debased,  
No wakening peals prove slumber breakers.  
Oh, Irish land is the landlord's land!  
And, therefore, by the wayside dreary  
The famished mothers stand,  
And beg for means their babes to bury.

A wailing cry sweeps like a blast  
The length and breadth of Ireland through  
The west wind which my casement passed,  
Brought to my mind that wail of sorrow,  
Faint as the dying man's last sigh,  
Came o'er the waves my heart-strings searing  
The cry of woe, the hunger cry,  
The death cry of poor weeping Erin.

Erin! she kneels in stricken grief,  
Pale, agonizing, with wild hair flying,  
And strews the shamrock's withered leaf,  
Upon her children dead and dying.  
She kneels beside the sea, the streams,  
And by her ancient hill's foundations—  
Her, more than Byron's Rome, beseeams  
The title "Niobe of Nations."

—Pittsburgh Catholic.

## MISCELLANEOUS ITEMS.

THE *Figaro* announces that Mr. Loysen is about to become a Mormon.

MADAME CELESTE returns once more to the stage, after an infinitude of "farewells."

REVOLUTIONARY heroes seem to be getting scarce, as the newspapers are falling back upon ancient veterans who fought under General Jackson.

STEAMERS now cross the great trans-atlantic ferry, between America and England, so frequently that an average of one every ten hours leaves each side.

THE Czarewitch and the Prince of Wales are expected in Paris early in October, when a series of fetes, it is said, will be given in their honor at the Elysee.

QUEEN VICTORIA has been on a visit to Dunrobin Castle, where her Majesty laid the foundation-stone of a monument to the late Duchess of Sutherland.

MISS ELLEN ISABELLE TUPPER, daughter of him of the Proverbial Platitude, is out with a volume of poems, part of which are original, and shows that she inherits some of her father's remarkable deficiencies.

MARSHAL BENEDEK is writing his autobiography. It will be remembered that his obituary was extensively published a year or two since, and he wishes to furnish material for corrections in the second edition.

IN Germany, children go to school at seven o'clock in the morning, and do not leave until four in the afternoon. Half an hour at noon is regarded by the schoolmasters as ample time for eating a bit of black bread and drinking a cup of Adam's celebrated ale.

M. DUVERGIER DE HAURANNE writes a letter to the *Francias* contradicting the report, originally published by the *Figaro*, of his marriage with the daughter of President Grant. The writer says he is not acquainted with the daughter of the President of the United States.

THERE are now, in Virginia, seventeen sumac mills, located in Winchester, Alexandria, Culpepper, Louisa, Richmond, Fredericksburg

Petersburg, Kink and Queen. Last year these mills ground about 6,000 tons, on which they realized an average of \$60 per ton, or \$360,000 for the whole.

A GENTLEMAN recently married in Chicago, presented his bride, at the wedding, with the original transcript of one of the first dispatches ever sent over the first telegraph line, from Baltimore to Washington. It was the announcement to the lady's grandmother of her birth, and read: "Only a girl."

ONE of the passengers upon the *Metis* at the time of the disaster, was an exceedingly nervous man, who, while floating in the water, imagined what his friends would do to acquaint his wife with his fate. Saved at last, he rushed to the telegraph office and sent this message: "Dear P., I am saved. Break it gently to my wife!"

THE Czar made himself quite at home while attending the recent conference of Emperors at Berlin, and drove about alone in an open carriage, making visits to places of interest. Alexander possesses, as did his father before him, the right of citizenship at Berlin, a privilege which Nicholas was in the habit of alluding to in a familiar way as a reason for feeling at home.

A GOOD many years ago, a Kentuckian went to Cincinnati, and drove a cart at low wages until he had saved up \$700. With this he bought a barge-load of coal, which sunk at the landing the night it was delivered, and he had to sell it for \$400. The party who bought it failed before paying, but finally compromised by giving two-and-a-half acres of land for the debt. The land is now in the business centre of Cincinnati, and is worth over \$1,500,000 to its owner, as the price of that load of coal.

THERE is nothing like having a high value set upon what a man takes pains to write, and Mr. Nathaniel Niles, ex-Speaker of the New Jersey Legislature, must feel particularly complimented by having a single newspaper article of his estimated at the enormous figure of \$5,000,000. That is the handsome amount for which the New Jersey Railroad Company has bought suit against him, the charge being that an article which Mr. Niles contributed to the *Nation* damaged the aforesaid corporation to that extent.

## PACIFIC COAST ITEMS.

NAPA is to have a new hotel, to be built by San Francisco capitalists.

SUTTER County boasts of a sweet potato that weighs five pounds and a quarter, and the small end of it, perhaps half a pound in weight, was cut off by the plough.

A MAN from Boston has contracted with Marcuse Bros., of Marysville, for a thousand tons of wheat, to be shipped overland. Five cars were forwarded on Saturday, and five cars will be shipped daily until the order is filled.

NEILSON PADDOCK, of Santa Cruz, accidentally shot himself in the leg, while hunting, the other day. A portion of the bone of the leg was cut entirely out, and the physician has hopes that the parts may reunite and leave the limb its natural length.

FRIDAY evening, September 28th, at a fandango at Whiskey Hill, Magil Soto, aged twenty-seven years, instantly killed Gracio Rodriguez, aged twenty-one years, by shooting him through the head with a pistol ball. Justice Holbrook held an inquest, and the verdict of the jury was "murder, without any extenuating circumstances."

THE BAKERSFIELD *Californian* has news of the murder of a man by the name of Stephen Bond, in the Santa Maria Mountains. Mr. Bond lived alone at the Buena Vista Oil Springs, and had charge of the works, machinery, etc., of the Company. He was found a few days ago brutally murdered, and the condition of the body indicated that the deed had been done several days.

A NEW flouring mill has recently been completed in Hollister, of which the *Advance* says: "The completion and practical working of the extensive new flour mills in this town, is an event deserving of particular note, marking, as it were, an era in its commercial and social development; and the marked success which already attends its workings is the best and most gratifying proof of the necessity that existed for its construction, and the wisdom of the expenditure of the required outlay. Works of this magnitude are rarely undertaken except by means of combined capital; but in the present instance, it appears that the whole weight and responsibility has fallen upon a single individual, who has proved himself fully equal to the task, and, in our opinion, it is mainly owing to this circumstance that the works have proceeded with so much rapidity, and are to be commended for their admirable adaptation to the

purposes designed. Mr. J. M. Browne, the proprietor, it may be admitted, is not new to the business, having founded similar works at other places; and consequently he was in a position to select the most qualified artificers for the works in hand, and in this respect, he had the advantage of experience on his side. His miller, his engineer, his mill-wrights, are all men of mark in their specialities; and hence a work is consummated, which for design, durability, mechanical perfection, convenience and practical economy, could not be surpassed, and the result, as may be expected, is that the very finest specimens of flour are now going out of this mill, and will command the highest price in home and foreign markets.

## EUROPEAN CHURCH ITEMS.

THE Bishop of Springfield, Mass., has left England. During his stay, his lordship visited the Missionary College at Mill Hill.

ARCHBISHOP HOWARD, it is said, is about to institute legal proceedings against the Leipzig *Tageblatt* for its recent atrocious libel upon his Grace.

THE General of the Franciscan Order, from Ara Coeli, is in Belgium, and about to visit his house in England and Scotland. He is accompanied by his Secretary-general, Fr. Anselm, who is also one of the consultants of the Propaganda.

SEVERAL cases containing magnificent presents from the Sultan to the Holy Father have arrived in Rome from Constantinople. His Holiness refuses to accept them in consequence of the action of the Sublime Porte with regard to Mgr. Hassoun.

THE Bishop of Monopoli has written to the *Liberta Cattolica* of Naples a letter in contradiction of the statement which had gone abroad, that he had submitted to the Italian Government, and received from them possession of the temporalities of his See, in contempt of the Papal authority.

WE learn from the *Tablet* that the effect of establishing a Catholic Temperance Association by the Archbishop of Westminster and several of the clergy has been that the disreputable scenes which formerly occurred in some neighborhoods in the East of London have entirely ceased, and order and peace have been apparent in their stead.

THE *Warrington Guardian* announces the arrival of eighty Jesuits at Ditton Hall, near Warrington, a spacious residence placed at their disposal by Mrs. Stapleton, of Rainhill. Five German Jesuit Fathers, viz.: FF. Jungmann, Rensmann, Hegemann, Oberfeld, and Huntmann, sailed from Southampton for New York on Friday.

THE *Journal de Geneve* publishes the copy of a protest which the Papal Nuncio accredited to the Swiss Confederation has addressed to the Cantonal Government of Geneva against the law enacted in February last, by that Canton, against the Religious Orders. Among other arguments, the Nuncio states that the law in question had been opposed in the State Legislature by "a great number of Protestants."

THE *Charivari* has a pictorial hit at the meeting of the Emperors of Prussia, Russia, and Austria. Three eagles in a row, each wearing a crown, are seen flapping their wings and giving vent to a sort of mutually-congratulatory crow over a coming feast of good things. Perched at a little distance is a fourth eagle, representing the ex-Emperor Napoleon, his beak hanging down, his feathers torn to shreds, and his whole aspect fallen and melancholy, while he ruefully says to himself—"C'est moi qui leur ai mis le couvert, et l'on ne m'invite plus!" "I laid the cloth for them, and they no longer invite me."

FOR some days before the order excluding the Jesuits from Strasburg was carried into effect, the Jesuit Fathers were objects of continued demonstrations of respect. Their house in the Judengasse was almost besieged by crowds of the inhabitants of all grades, who decorated the entrance, the windows, and the walls with bouquets, wreaths of immortelles, and flowers. Women clothed in mourning stood there, looking up with tearful eyes to the windows, and often was the cry, "Long live the Jesuits!" raised by the huge crowd. The police were in attendance, but their services were not required. Every thing goes to prove that in the Catholic parts of Germany, if not elsewhere, the Jesuits are beloved, and that their forced exile is looked upon as a national calamity.

THE Roman Church papers publish the text of a protest addressed by H. E., the Cardinal Vicar of Rome to the Minister of the Interior, against the abominable plays which are now permitted to disgrace the theatres in Rome. His Eminence remarks that the scandal has grown to such a pitch that it is simply amazing that any government, desiring itself to be

respected, can tolerate such an evil. He calls upon the Government to give effect to the first article of the Constitution, which declares the Catholic Religion to be the Religion of the State; and to put an end to the detestable exhibitions in question, which are not more injurious to religion than in the final results destructive of all good government. The reply of Signor Lanza is to the effect that things equally bad are permitted on the stage in France and in Belgium; he gives, however, some hope that the Italian Government will take measures, so far as the law may enable it, to put a stop to any exhibitions that may be offensive to the public conscience.

THE *London Guardian*, the leading organ of the Church of England, does not flatter M. C. Loysen on his marriage. After speaking of his vows as a monk, from which "it does not appear that he has been released," the *Guardian* says: "Pere Hyacinthe, however, seems to suppose that the breach of promise does not call for much regret, except as far as it exposes him to censure. There is no touch of the self-condemnation which dictated Becket's famous '*teniteatam acturus, sicut potero postea*,' still less of the hair shirt in which that penitence was probably an element. The Father holds that the fact of his having met with a lady of high merit for whom he has a strong inclination, and who has an equal inclination for him, is a Divine command to him to make himself comfortable. All this is, of course, expressed by him, not in the dry fashion in which we have stated it, but after the passionate mode of an accomplished French orator. Right or wrong, the step he has taken is likely to close his career as a Catholic reformer claiming to retain a place in the Catholic priesthood. That trying position might possibly be maintained by a man who preached vow-breaking without practicing it; but scarcely by a person who almost avowedly finds inclination too much for him. If he can not be at rest, he must seek associates and a sphere of action further and further removed from the aspirations and traditions of his earlier life."

## SAN FRANCISCO PRODUCE MARKET.

FLOUR—Extra ranges from \$4.75@5.50 according to brand, terms of sale, etc.  
WHEAT—Fair to choice grades are quotable at \$1.60@1.62 1/2.  
BARLEY—We quote choice Interir at \$1.40@1.50 and coast at \$1.10@1.15.  
OATS—Choice kinds are held at \$1.75@1.80; other descriptions, \$1.50@1.70. Sale of 150 sks fair at \$1.55.  
HAY—From \$9@17 per ton will cover all kinds.  
ONIONS—Quotable at \$1.00@1.12 1/2.  
POTATOES—Red descriptions range from \$1.50@1.80; Sweet, 75c per 100 lbs.  
RYE—Quiet at \$1.90@1.95 per cbl.  
BRAN—Selling for \$20 per ton from mills.  
MIDDLINGS—Mill price is \$22.50@25.50 per ton for feed and \$30 for fine.  
CORN—Quotable at \$1.62 1/2@1.75 per 100 lbs.  
OIL CAKE MEAL—\$30 per ton from mills.  
CORNMEAL—Quotable at 2@2 1/2c per lb, jobbing.  
SEEDS—Flax, 3@3 1/2c; Canary, jobbing at 4 1/2@5 1/2c; Mustard, 2@3c per lb, as to kind.  
BEANS—Peas, Small, White and Butter, \$2.75@3.00 per 100 lbs; Pink and Red, \$1.50@1.60; Bayo, \$3@3 1/2.  
HONEY—San Diego new, in comb, 25c per lb; Los Angeles comb, in a 1b can, \$4 per doz; strained do, in bulk 13c per lb; other kinds, 8@15c in comb and 10@15c strained.  
BEESWAX—Quiet at 35c per lb.  
VEGETABLES—Tomatoes, Bay, 60c@81c per box; Egg Plant, 2@3c per lb; Summer Squash, \$1@1.25; Green Corn, 10@18c per doz; Cucumbers, 75c per box; Chili Peppers, 10@20c for common and 6@8c for bell; String Beans, 2 1/2c; Cabbage, 50c@62 1/2c per 100 lbs; Peas, 2 1/2@3c per lb; Green Okra, 5@6c; Garlic, 5@6c; Lima Beans, 3@3 1/2c.  
FRUIT—Limes, \$1.75 per 1000; Oranges, market bare; Figs, 2@3c per lb; Plums, 5@6c, according to variety; Peaches \$1.50@2.50 per box, 75c@1.25 per basket; extra Mountain Clingstones, 8@10c per lb; Blackberries, none; Pears, 40@50c per box for cooking, and \$1@2.50 for eating; Apples, 50c@1.25 per box; Grapes, Rose of Peru, \$1.50@2.50; Black Hamburg, \$1.25@1.75; Muscat of Alexandria, 3@4c per lb; Flame-colored Tokay, 4@5c; Black Morocco, 7@8c; Isabella, 5@6c; box; Watermelons, 7@10c each; Cantaloupes, 7@10c each; Sicily Lemons, \$12.50@16 per box Australian do, \$6@7; Quinces, 75c@1 per box; Cocoanuts, \$7@8 per 100.  
DRIED FRUITS—California are jobbing as follows: Apples, 7@8c per lb; Peaches, 7@8c; peeled do, 20@22 1/2c; Pears, 9@10c for peeled; Plums 5@6c; pitted do, 15@20c; Figs, 6@10c; Nectarines, 11@12 1/2c; Grapes, 6@7c; Raisins, 8@10c.  
PROVISIONS—Eastern sugar-cured Hams are jobbing at 15@21c; do, extra light Breakfast Bacon, 13@15c; do, heavy to medium, 11@12 1/2c; California Hams, 15@17c; California Bacon, 13@14c; Eastern Lard, 11 1/4@14c, as to pkg; California do, 11@13c per lb; California Smoked Beef, 12 1/2@14c.  
DAIRY PRODUCE—Choice to fancy Butter, 45@52c; fair to good, 30@40c; pickled 32 1/2@35c; new, in firkin, sells at 25@32c per lb; Eastern firkin, 20@25c; Western do, 15@20c; California Cheese, 10@15c, latter for fancy dairy; Eastern, 12 1/2@17c, latter for New York State Factory.  
EGGS—California are quiet at 50c@52 1/2c per dozen; Oregon, 47 1/2@50c.  
POULTRY—Hens, \$7@8 per doz; Roasters, 25@27; roilers, \$4.50@5; Ducks, \$9@10.50; Turkeys, \$20@22c per lb; Geese, \$2.25@2.75 per pair.  
GAME—Venison, 8@10c per lb at wholesale; Quail, \$2@2.75 per doz.

[Births Marriages and Deaths will be inserted free of charge, and our friends will please send them in to us. Such announcements must be accompanied by a responsible name.—ED. GUARDIAN.]

## DIED.

In this city, September 26th, Alpha Edward, only son of J. F. and Margaret J. Westheimer.  
In this city, October 4th, Timera Ellen Annie, youngest daughter of J. F. and Margaret J. Westheimer.



NOTICE!

NOTICE!

NOTICE!

The Public are Respectfully Informed

that

THE GREAT SEMI-ANNUAL  
CLEARANCE SALE

OF

DRY GOODS,

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J. J. O'BRIEN'S,

606 Market Street,

I am now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

50 Cents on the Dollar!

We will offer during the next week

75 pieces Heavy French striped Silks, all colors, \$1 a yard; reduced from \$1.75.  
24 pieces Plain Colored Silks, \$1.50 a yard; reduced from \$2.25.  
Our entire stock of Black Silks reduced fully 40 per cent.  
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from \$1.25.  
38 pieces real Irish Poplin, (Dublin) \$1.25 a yard; well worth \$2.00.  
15 pieces best Japanese Silks, 65 cents a yard; reduced from \$1.  
90 pieces Silk-finished Japones, Poplins, 37½ cents a yard; reduced from 50 cents.  
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.  
A splendid line of Black Alpaca, from 25 cents a yard upward.  
75 pieces best Black Fullard, 62½ cents a yard; reduced from \$1.  
15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.  
A beautiful assortment of STRIPED SHAWLS, new styles, from \$3.50 upward.  
All our Broche Shawls reduced to half-price.  
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast colors.  
200 pieces White and Colored Pique, from 20 cents a yard upward.  
1 case Heavy Bordered Pique, 20 cents a yard; same as is sold for 50 cents.  
400 pairs Blankets, from \$2.50 a pair upward.  
1,000 White and Colored Marseilles Spreads, from \$1.25 upward.  
5,000 dozen all-linen, Napkins, \$1 a dozen; reduced from \$1.75.  
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.  
6,000 dozen all-linen Towels, from \$1 a dozen upward.  
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.  
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.  
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.  
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.  
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.  
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.  
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.  
750 pieces Scotch Diaper, \$1 a piece; reduced from \$1.75.  
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.  
All makes of Muslins and Sheetings at greatly reduced prices.  
A splendid line of Corsets, from 50 cents a pair upward.  
750 Ladies' Balbriggans, \$6 a dozen; reduced from \$9.  
500 dozen Jovian's Kid Gloves, \$1.25 a pair; reduced from \$1.50.  
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from \$1.  
All makes of American Prints, 10 cents a yard.  
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.  
A call respectfully solicited.

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606 Market Street, Near Montgomery.  
10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

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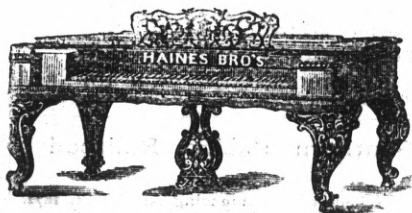
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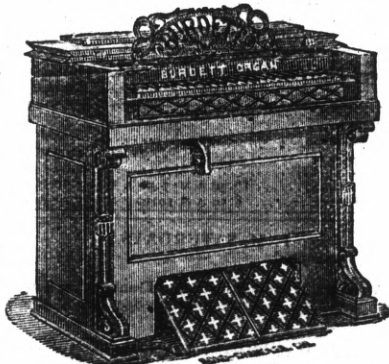
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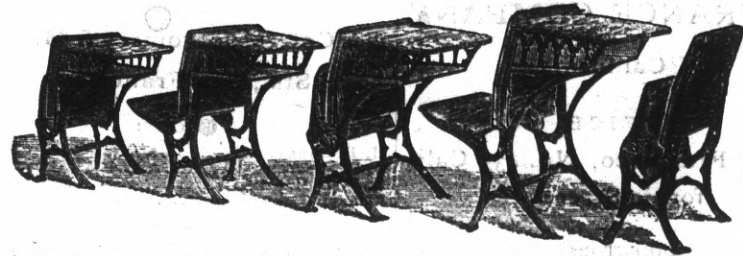
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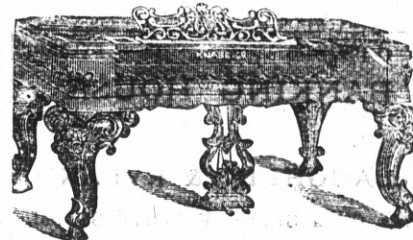
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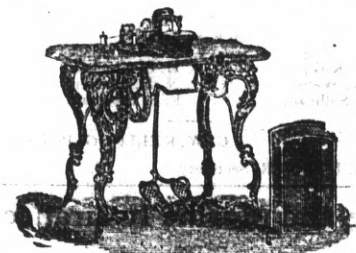
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And full and complete stock of

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Every kind of Wall Paper Decoration made to order.

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A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. \$6,500.

Also, a Farm of 200 acres. Hill lands. A very desirable place. \$3,000.

Also, several small tracts near town, suitable for gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

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IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 643 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.



# THE CATHOLIC GUARDIAN.

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## Fire and Marine Insurance. UNION INSURANCE COMPANY OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,  
ESTABLISHED IN 1861.  
Nos. 416 and 418 California St.

Cash Capital, - - - \$750,000 Gold  
Assets Exceed - - - \$1,000,000 Coin

FAIR RATES,  
PROMPT SETTLEMENT OF LOSSES,  
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U. S. GOLD COIN, in 2,000 shares of \$100 each.  
Payments in Four Installments, of Twenty-five (25) per cent each, in Gold Coin. Fire, Marine and inland Navigation Insurance.

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Where they offer for sale  
THE LARGEST STOCK OF  
PAINTS,  
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ON THE PACIFIC COAST,  
At the Lowest Market Rates.  
101, 103, 105 FRONT STREET,  
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C. D. O'Sullivan, P. McArar,  
John Sullivan, Gust. Touchard,  
R. J. Tobin, Peter Donahue,  
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### REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.  
The signature of the depositor should accompany his first deposit.  
A proper pass-book will be delivered to the agent by whom the deposit is made.  
Deposits received from \$1 to \$8,000.  
Office hours from 9 A. M. to 3 P. M.

E. McLAUGHLIN. C. T. RYLAND.

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OF  
McLAUGHLIN & RYLAND,  
Santa Clara St., bet. First and Second,  
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RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

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EUGENE KELLY & CO., New York.  
CONSOLIDATED BANK, limited, London.  
BANK OF IRELAND, Dublin.  
Telegraphic Transfers made on New York.  
Interest allowed on Time Deposits.

## REDUCTION IN GAS.

THE SAN FRANCISCO GAS COMPANY hereby gives notice, that the Government Tax of twenty-five cents per thousand feet having been removed, the price of gas on streets which are supplied by opposition companies will be reduced, from and after the FIRST DAY OF AUGUST, to

One Dollar and Sixty Cents  
(\$1.60) per Thousand Feet.

On other streets, the price will be reduced, from same date, to THREE DOLLARS AND FIFTY CENTS (\$3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

## ST. MARY'S HOSPITAL, Corner of First & Bryant Sts. SAN FRANCISCO.

THIS Institution is under the management of the SISTERS OF MERCY.

JAMES MURPHY, M. D., Visiting Physician.  
S. C. LANE, M. D., Visiting Surgeon.  
A. F. BELINGER, M. D., Resident Physician.

### TERMS:

Payable monthly in advance, for board, medicines, attendance, etc.  
In the wards, per week, \$10 00  
In rooms, with one or more, per week, 15 00  
In Private Rooms, per week, 20 00  
Liquors and washing extra.  
Confinement cases, \$70 00 extra.  
Money always refunded in case a patient leaves before the expiration of the month.  
Benevolent Societies are not required to pay in advance.

## UNITED STATES HOTEL.

Corner of Folsom and Beale Sts.  
SAN FRANCISCO.  
CORNELIUS MALONEY - - - Proprietor.  
(Late of the Franklin House.)

THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week, \$4 00  
Board and Lodging, per week, \$5 to \$6 00  
Board and Lodging, per day, \$1 00  
Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.  
An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

## C. P. R. R.

Commencing Monday, August 26, 1872

and, until further notice, Trains  
and Boats will leave San  
Francisco.

7.00 A. M. Atlantic Express Train for Sacramento, Marysville and Redding, Colfax, Reno, Ogden and Omaha.

7.30 A. M. Steamer New World (from Broadway Wharf) connecting at Vallejo with trains of California Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

2.00 P. M. Stockton Steamer, (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the San Joaquin River.

2.00 P. M. Steamer Antelope, (from Broadway Wharf)—connecting at Donahue with Trains of S. F. and North Pacific Railroad.

3.00 P. M. San Jose Passenger Train—stopping at all Way Stations.

4.00 P. M. Sacramento Steamer, (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the Sacramento River.

4.00 P. M. Passenger Train for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—(for San Francisco) \*5:30, 6:40, 7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.

LEAVE OAKLAND—\*5:40, 6:50, 8:00, 9:10, 10:00 and 11:10 A. M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—(for San Francisco) \*3:45, 7:00 and 10:45 A. M. and 3:30 P. M.

LEAVE FRUIT VALE—\*4:40, 7:35, 9:00 and 11:20 A. M. 1:30, 4:05 and 5:30 P. M.

\*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,  
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

## Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:10 A. M.	3:20 P. M.	14:40 P. M.
San Jose.....	10:36 A. M.	5:40 P. M.	7:00 P. M.
Gilroy.....	11:55 A. M.		
Hollister.....	12:50 P. M.		
Pajaro.....	1:25 P. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro.....			12:35 P. M.
Hollister.....			1:00 P. M.
Gilroy.....			2:00 P. M.
San Jose.....	16:30 A. M.	7:50 A. M.	3:20 P. M.
San Fran Arrive.....	8:50 A. M.	10:10 P. M.	5:50 P. M.

\*Leaves at 2:30 P. M. SATURDAYS.  
Sundays excepted.

An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, A. C. BASSETT,  
Gen'l Sup't. Ass't Sup't.  
J. L. WILLCUTT, Gen'l Pass'gr Ag't.

## BROOKLYN HOTEL, BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: \$2.00 PER DAY.

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The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.  
KELLY & ANDREWS, Proprietors.

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DEALER IN

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Toilet and Fancy Articles and Perfumery,  
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Prescriptions carefully compounded.

200 and 202 Kearny Street,

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## D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers, 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

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IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, between California and Pine Sts., San Francisco.  
Agency for Stewart's Celebrated Stoves.

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DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN & CO.,  
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At the lowest market prices, of the best quality, delivered in any part of the city.

For sale by  
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610 Larkin Street, between Ellis and Eddy.

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JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

## MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Harrow's Burial Caskets always on hand, and Agents for Fisk's Metallic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.  
Office:—651 Sacramento Street, between Kearny and Webb.

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## CRACKER COMPANY.

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WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.